MEDICAL AND MORAL

TRACTS.

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T H O U G H T S.

BRITISH MUSEUM

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TRACTS.

BY

CHARLES COLLIGNON, M.D.F.R.S.

PROFESSOR OF ANATOMY IN THE UNIVERSITY OF CAMBRIDGE.

CAMBRIDGE,

Printed by J. ARCHDEACON Printer to the UNIVERSITY;
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MORAL AND MEDICAL

DIALOGUES.

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M.DCC.LXIX.

MORAL AND MEDICAL DIALOGUES.

BY

CHARLES COLLICK SON, M.D.

Professor of Anatomy at Cambridge.

TO write *Dialogues* after a TULLY, a LYTTLETON, or a HURD, may perhaps be deemed a very raſh undertaking, and ſavoring as little of modeſty, as of diſcretion: yet however the author may fare with reſpect to the latter imputation, he diſclaims all acquaintance with *Vanity*.

The truth is, the following ſheets were wrote originally in another form, which gave them ſomewhat of ſo very grave an air, as threatened to exclude them from the notice of the younger and ſprightlier part of mankind. The form of *Dialogue* was judged capable of enlivening the moral, and of abating the formality of precept. But here another difficulty occurred, and a formidable one too; — Is not the eſſence of *Dialogue*, CHARACTER? and if ſo, what becomes of the ſpeakers in the following pages? if this objection cannot be got over, the author

thor ſolicits his readers to pardon, what it was not in his abilities to remedy — he has attempted indeed one Character, — that of HORTENSIUS; a proof perhaps of his prudence in attempting no more.

The difficulty which attended the change of form, has rendered the tranſition from one part of the ſubject to another, in ſome places a little forced, and unnatural; contrary to the eaſe and freedom with which the Dialogue ſhould flow. It was not poſſible to correct this, without ſuch a total alteration of the whole, as neither the time, or inclination of the Author, was equal to. If this ſhould be among the *maculæ* which ſhould chance not to give offence, the Public will be very candid indeed.

DIA-

DIALOGUES

MORAL and MEDICAL.

DIALOGUE I.

SOPHRONIUS, HORTENSIUS, CLEANTHES, and PHILALETHES.

SOPHRONIUS.

WELCOME my friends to this pleaſant retirement; where ſhelter'd from the buſtle and impertinence of public life, we ſteal a few hours for the enjoyment of chearful converſation.

CLEANTHES.

Indulgences of this kind ſeem as neceſſary as a calm after a ſtorm; that the powers of nature may have time to recruit, and become equal to the buſy ſcenes in which mortality is ſo often engaged.

PHILALETHES.

There are other advantages likewiſe to be derived from theſe friendly meetings; ſuch as the free diſcuſſion of topics, in which all men do not agree, and yet, in which all men, more or leſs are materially concerned: for here the diſputant need not fear to offer the moſt trifling reaſon, becauſe his antagoniſt contradicts with candor, and calmly waits a reply.

HORTENSIUS.

I acknowledge that when this is the caſe, much benefit may ariſe from a ſet of ſenſible people meeting together to diſcourſe on uſeful topics.—But do all companies meet and part on ſuch friendly terms?

PHILALETHES.

I am afraid not. Truth itſelf may be defended with too much acrimony; and ſelf-love may impoſe ſhadows for realities on the mind. And even though reaſon herſelf be of the party, it ſometimes happens that clamour and poſitiveneſs are too loud to ſuffer her ſweeter, but ſtiller voice, to be heard.

So-

SOPHRONIUS.

For which reaſon in theſe meetings, we obſerve the following rule: That each in his turn ſhall propoſe a ſubject, of which he happens to be fond; and of which therefore there is the more probability he has made himſelf maſter; and then every one is at liberty to offer his objections; or to paſs over, and become an auxiliary to the diſputant of the day.

HORTENSIUS.

Very fair and equitable; and though my youth prevents my preſuming to inſtruct others, it renders me a fitter object of improvement myſelf.

PHILALETHES.

Though your modeſty may reſtrain you from beginning a debate, yet your good ſenſe qualifies you for, and if I am not miſtaken, your vivacity will inſenſibly draw you into mixing your ſentiments with ours.

HORTENSIUS.

So it proceed not from an impertinent forwardneſs, I am content to take my

chance; however undeſerving of the compliment you are pleaſed to pay me.

SOPHRONIUS.

If I remember right, it is with CLEANTHES to begin.

CLEANTHES.

An ingenious writer has obſerved, that when the mind has been long engaged in a particular train of thought, it is difficult for it to diſengage itſelf ſo as to paſs readily to another. I offer this as an apology for my venturing again on a ſubject, to which I have more than once already beſpoke your attention, when I endeavoured to ſhew that the ſtructure of the body did not neceſſarily influence the morals of the man: Nay, I went a ſtep farther, and ſuppoſed, that a judicious management of the body might eventually become the happineſs of kingdoms as well as of individuals; thus ſowing, as it were, the ſeeds of characters on medicated ground.

Few, I believe, diſpute the power of conſtitution to determine propenſities, or that from thence many ſalutary or hurtful actions flow; but that ſuch propenſities are greatly

greatly dependant on the body, very much in our power, and therefore to be ſought for and regulated, at their fountain head, will not, I am afraid, be ſo eaſily allowed me; but if a conqueſt can be gained at any rate over the unruly paſſions, thoſe diſturbers of publick as well as private peace and harmony, I am content, let the methods employed be what they may.

PHILALETHES.

Proceed then CLEANTHES to examine the ſubject which you ſeem to hint has ſome connection with your former enquiries.

CLEANTHES.

Give me leave, then PHILALETHES, to ſuſpect, that the ſufferings of human nature are not fairly ſtated, when we make them the almoſt unavoidable conſequence of the body's ſtructure: There is, I know not how, an unfortunate bias which carries us to the leſs eligible ſide of things. We are in general more prone to cenſure than to commend, to repine and murmur, than to be pleaſed.—It is taken for granted that we have, or think we have reaſon to countenance this conduct; and it is of this, I take the liberty to doubt.

PHI-

PHILALETHES.

You enquire therefore whether Man with his preſent ſtructure is, upon the whole, as happy as Providence deſigned him. The enquiry is entertaining.

CLEANTHES.

Say rather important, PHILALETHES; for on the right underſtanding of this point depends, I conceive, the eſſential welfare of rational beings; for who will offer the incenſe of praiſe and thankſgiving to the benevolent Creator, who looks upon his body as the prolific parent of continued and unavoidable wretchedneſs; and to whoſe influence and dominion he ſuppoſes ſubject, the order or irregularity of his paſſions, and the exertion of powers, for which he is one day to account? Can content in theory, or philanthropy in practice be reaſonably expected, where reflection is taught to dwell on ſo much connate miſery? and will not human nature be apt to leap the bounds of duty, and try to make itſelf amends for ſuch years of ſuffering, by ſome hours of diſſipation, or ſome minutes of guilty pleaſure? Can we ſee men ſo frequently bewilder'd in theſe errors, and not lend a friendly

friendly hand to guide them? Can we refuſe to diſperſe the clouds that thus benight their underſtanding, when by ſhewing them reaſon to be content with their condition, we might lead them perhaps by degrees to be wiſer in their choice.

HORTENSIUS.

I ſhall fulfil PHILALETHES' prophecy. I cannot help interrupting you, to obſerve, that all antiquity and daily experience, give a very different account of this matter.

CLEANTHES.

I acknowledge that the condition of human nature has never been much the ſubject of panegyric; but on the contrary, the uniform and repeated occaſion of much melancholy diſcuſſion in all ages. Paſſages are laid hold of, and quotations produced, without attending to any connexion of argument, or propriety of inference. It is much eaſier to join in general declamation, eſpecially on popular topics, than to examine, in order to diſprove; eſpecially if there be any thing of conſiderable deference due to the authority produced on ſuch occaſions. We ſcarce care to examine whether

ther any favourable interpretation can be put on paſſages of this ſort, in Scripture, Man's troubles compared with the ſparks that fly upward, or the ſands upon the ſea ſhore, are formidable repreſentations againſt us—That ſober and reflecting men, ſecluding themſelves from the tumult of life, on purpoſe to give themſelves up to the ſtudy of wiſdom, and hence ſtiled Philoſophers, that theſe too in their retirement ſhould ſtill draw the ſame gloomy picture of human miſery, is a corroborating evidence in the affair: And can we wonder that the opinion thus handed down and enforced, ſhould become a part of our moral Creed?

HORTENSIUS.

But ſuppoſing we ſtrain texts of Scripture too far, and that Poets and Philoſophers rather indulge a paſſion for flowery deſcription, than really deſcribe the ſtate of nature, may we not truſt the evidence of our own ſenſes, and does not our own experience juſtify the aſſertion of man being born to trouble? I hardly think you mean to contradict ſo evident a propoſition.

CLE-

CLEANTHES.

You ſay true: but I mean to reſtrain and qualify it, by examining the intrinſic weight of ſome of the evils complained of; endeavouring to diminiſh their force and number, and when poſſible, to change their nature.

SOPHRONIUS.

But ſurely CLEANTHES you have treated the Philoſophers a little ſeverely.—The *Stoics* at leaſt are ready to range on your ſide—for if there be no ſuch a thing as pain, the ſufferings of the body will almoſt vaniſh entirely.

CLEANTHES.

Objections ſtarted for the ſake of keeping up the ſpirit of a debate, are allowable; for I am very ſure my friend is not ſerious in the obſervation.—The pride of Philoſophy was indiſputably the principle and ſupport of the *Stoics* apathy.—If *Poſidonius* affected to triumph over pain, it was before an illuſtrious witneſs, and when his lectures gave him the pleaſing hope of immortal fame.—" Pain thou mayeſt torment me, but I will never acknowledge thee to be an evil," is a ſpeech above the abilities

of the moſt chriſtian reſignation; and therefore never could be the real voice of Philoſophy, and eſpecially of that kind of it falſly ſo called.

PHILALETHES.

It has been ſuſpected, and perhaps with juſtice, that the firſt founders of philoſophic ſects among the ancients, were more reaſonable both in principles and practice, than their enthuſiaſtic ſucceſſors: Thus their indolence by degrees came to be miſtaken for voluptuouſneſs, their reſolution for apathy, and their modeſt deſire of being rightly informed, is now exaggerated into univerſal doubting.

CLEANTHES.

Take it in any light you will, it is not material to my preſent purpoſe. The Chriſtian Hero, and the Pagan Senſualiſt, imbibing their doctrines from far different ſchools, muſt differ as remarkably in ſentiment and behaviour:—But as all were not Pagan Senſualiſts formerly, neither are all men Chriſtian Heroes now—therefore the argument ſtands thus—that unaſſiſted human nature, ſurrounded by temptations, and obnoxious to ſuffering, will probably try

try to lay the fault, and throw the load of infamy on ſecond cauſes, indiſpoſed or averſe to examine to what height of content or comfort mankind may arrive, even in this preſent ſtate of unfavourable circumſtances.

PHILALETHES.

Willing as I am to believe that every thing is ordered for the beſt, with reſpect to all the creation, yet to us who ſee ſo little at once of the large comprehenſive ſcheme of Providence, and of which ſome parts never can be ſeen by us at all, difficulties relating to ourſelves muſt frequently occur. But leaving all abſtruſe ſpeculation, proceed to defend the cauſe you have undertaken, in what manner you think beſt. We ſhall hear you patiently, and be convinced if we can.

HORTENSIUS.

I wiſh CLEANTHES would indulge us with a definition of health, as of a ſtate which ſeems eſſential to that happy condition to which he has undertaken to prove mankind may arrive. To judge by common appearances, ſhe is but a ſtranger gueſt, and rarely viſits the habitations of men.

CLEANTHES.

Your requeſt is not only reaſonable but neceſſary, as upon the right underſtanding of what is meant by health, will depend much of what I have to offer.

SOPHRONIUS.

You have hamper'd CLEANTHES in aſking for a definition.

CLEANTHES.

I confeſs I am not fond of them. I do not (except in a few caſes) think them the moſt uſeful handmaids to ſcience. In the inſtance before us, we are rather told what health is not, than what it is: or if poſitively defined, 'tis like a grammar rule, true, but with numberleſs exceptions.

SOPHRONIUS.

How would you determine then what is health?

CLEANTHES.

By a certain experience, of which all men are judges, better than by any words or form of deſcription.

SOPHRONIUS.

But you think the deſire of it, is very natural and commendable, Cleanthes?

CLEANTHES.

Health SOPHRONIUS, could it really exiſt adequate to the idea formed of it, would promiſe the faireſt, as it would approach the neareſt to the ſummit of earthly happineſs: and no attempt can be more prudent, no labour more profitable, than what is employ'd to invite and detain this valuable gueſt. I know not what ſelf-enjoyment, what diffuſive benevolence, what exalted efforts of goodneſs, what fervors of piety, might not ſpring from, and flouriſh in ſuch a temperature of body, joined to a religious diſpoſition of ſoul.—But this ſtate is ſomewhat rare.

PHILALETHES.

Nor ſurely can this ſeem ſtrange CLEANTHES, when we conſider the neceſſary conditions to conſtitute it; ſuch as that neither in the ſolids, nor in the fluids, nor in the motion of the fluids through the ſolids muſt there be the leaſt defect or irregularity, though we are placed among ſo many enemies to this our peaceful ſtructure, as the

the elements, the ſeaſons, the paſſions, the temptations, and the thouſand accidents and dangers in life: So that as he is the beſt man in a moral light, who has the feweſt faults; he is the healthieſt in a medical one, who has the feweſt complaints.

CLEANTHES.

And for this reaſon GALEN argues very ſenſibly, when he ſays, " *Non abſoluta ipſa eſt nec indiviſibilis ſimul quæ eſt, et dicitur Sanitas; verum etiam quæ ab hac deficit, modo uſibus noſtris non ſit inepta;*" and in another place, " *perfecte ſanus nemo dici poteſt, ſed ſani dicuntur, qui nullâ parte dolent, et qui ad vitæ munera haudquaquam ſunt impediti.*"

SOPHRONIUS.

Nay ſome will tell us that health conſiſts rather in the abſence of pain, than in the perception of pleaſure—that there is nothing poſitive in it; that we feel it not while we have it, and know it only by its oppoſite ſtate: and that therefore this ſo much celebrated bleſſing of health, proves at laſt a chimæra, and eludes our reſearch.

CLE-

CLEANTHES.

Senſeleſs declamation on the wretchedneſs of our nature, however meant as an arraignment of Providence, is in fact a ſatyr on ourſelves. But let us erect for a while a temple to the goddeſs *Salus*, and ſee in what unaccountable ways, men ſolicit her favour—Some approach her with all the rigour and auſterity of ſelf-denial, and an anxious contradiction of their moſt innocent inclinations—others aſſault her temple with bacchanalian jollity, and fancy themſelves able to take the goddeſs by ſtorm—while a third kind of men doubt of, and diſpute her exiſtence, neither courting her favour, nor fearing her frowns. And yet after all, there is in every one of us that power, to a certain degree, which we thus fooliſhly invoke, or raſhly deſpiſe; a certain conſtitutional arrangement of parts which by reciprocal aptitudes form the whole of corporeal man; and which kept in order, give room for the ſoul to promote ſuch tranquil or pleaſurable ſenſations, as conſtitute that ſtate, which we generally mean by health, in contradiſtinction to diſeaſe, or a certain condition of

of the human body, exempt from ſickneſs and pain.

HORTENSIUS.

But I am not yet convinced, that Providence has left it ſo much in our power to avoid this evil as you ſeem to inſinuate.—If this can be proved, you will have removed a great difficulty I confeſs.

CLEANTHES.

And why not? conſider only, and ſeriouſly reflect on the never-failing mercies of the great Author of our nature. The fall of man was ſcarce compleated by the wicked artifices of the devil, than an amazing remedy was found for ſo aſtoniſhing a loſs: And it cannot be doubted, but that in wrath there was mercy extended to the bodies, as well as to the ſouls of men? It does not appear from the ſacred records, that there was any thing at that time ſo abſolutely miſerable entailed on the human race, as to warrant general murmurs, or peeviſh diſcontent; much leſs invectives againſt Providence in this reſpect. The Patriarchs and their deſcendants were liable indeed to death as we are; but they lived to a great old age, in uncommon vigour,

gour, and (as far as we can collect) with little interruption of health.

PHILALETHES.

But we find their longevity decreaſing, in every ſucceſſion after the flood, and fewer marks of that vigour, the more removed men became from their firſt parent.

CLEANTHES.

True PHILALETHES, and therefore after this period, we find the painful ſituation of mankind accounted (I had almoſt ſaid apologiſed for) by that tender Being, whoſe mercies are over all his works—but if bodily ſufferings ſhould at any time be found neceſſary, and uſeful preparatives to introduce a change finally and eternally beneficial to the creature, how can we doubt but that the darker clouds of bodily ſuffering, have yet ſome ſtreams of light to gild the ſolemn ſcene---It is, I truſt, only the fate of the finally condemned, to ſuffer unceaſing torture---a fever which knows no remiſſion; a thirſt no abatement; agonies without ſupport, or horrors without end.---But this is a conſideration that more

properly belongs to another branch of this enquiry.

HORTENSIUS.

But I cannot ſee how this wretched earth, theſe jarring elements, this diminiſhed vigour, can conduce to any thing like happineſs, when compared with thoſe earlier ſcenes of bliſs?—Nor can I, by caſting my eyes abroad, ſee thoſe ſymptoms of ſatisfaction, which your argument aims to prove, is yet the lot of man.

CLEANTHES.

A wrong manner of taking the meaſure of human happineſs, has given riſe to a multiplicity of errors, and perhaps to none more frequently than to that we are now conſidering.

HORTENSIUS.

Do you ſuppoſe that an earthly Paradiſe, would not ſtill be ſuch to the preſent race, as it was to ADAM?

CLEANTHES.

I do indeed—I believe that were ſuch a happy ſpot ſtill exiſting, and man not prohibited from taking poſſeſſion, it would not furniſh him with ſuch rapturous ſenſations

in

in his preſent ſtate, as it did our firſt parents before the fall.

PHILALETHES.

From ſome alteration in ourſelves perhaps.

CLEANTHES.

Undoubtedly—Sin and diſeaſe have introduced viſible changes into the nature of the human œconomy. We know by experience that ſome ſounds are now too pleaſing, ſome ſcents too powerful for our nature to bear without uneaſineſs; and that the brightneſs of faded creation is even yet ſufficiently great, to make us view it with a prudent caution.

SOPHRONIUS.

Nor would our inclinations and purſuits probably agree with the nature of the primæval paradiſe.

CLEANTHES.

I was juſt going to aſſert as much.—What would become of modern health without exerciſe? yet what could prompt to labour, in a land luxuriantly plentiful, and ſpontaneouſly pouring forth unmeaſurable profuſion? If eaſe, or indolence; if

a conſtant ſucceſſion of pleaſurable ſenſations were adapted to the nature of the firſt man in a ſtate of innocence, it is certain far other comforts are become the lot of his fallen deſcendants; but comforts there are ſtill; and ſufficient to make the preſent world, though inferior in bliſs to the garden of Eden, neither a melancholy vale of ever-flowing tears; nor a deſart gloomy as the ſhadow of death.

SOPHRONIUS.

If we are not careful in our explanation of certain paſſages on this ſubject, we ſhall form notions of our nature very diſſonant from facts. If we underſtand that ſaying in too literal a ſenſe, that God has made men little lower than the angels, we ſhall be apt to exalt his character too high; but if we cloath him with that mortality, which is his undoubted birth-right, we ſhall find him allied to many ſorrows, and intimately acquainted with many griefs.

CLEANTHES.

Your diſtinction is very proper---I would only beg leave to add, that there ſeem to be certain degrees of perfection in the human frame, adapted to the ſenſations it is

deſign'd

deſign'd at different times to ſhare---The moſt conſummate, diveſts it of all terreſtrial incumbrances, and gives it a celeſtial nature---The compleateſt below this was probably that of ADAM, co-operating at firſt with the perfection of every thing about him---His poſterity, it is confeſs'd, are caſt in a more imperfect mould, but ſtill capable of comforts in a higher degree, and more in number, than we are grateful enough to own, or prudent enough to ſecure. But we may talk of this ſome other time, the ſhades of evening admoniſh me to retire.

SOPHRONIUS.

CLEANTHES you have obliged us much, but at the ſame time ſo raiſed our expectations of what is yet to come, that we muſt intreat your return to us again, and that we may have your company to-morrow.

CLEANTHES.

I will do myſelf then the pleaſure of waiting on you again, but will not diſturb you too early.

SOPHRONIUS.

There is no great danger that you ſhould; for few leave their bed at this time of

of year ſooner than myſelf. I value an hour in the morning, as an ingenious Writer expreſſes it, as much as the libertine does one at midnight, and find in it the ſame beauties which he ſo elegantly deſcribes.

CLEANTHES.

Farewell then my friends.

ALL.

We are yours, CLEANTHES.

End of the Firſt Dialogue.

DIA-

DIALOGUE II.

SOPHRONIUS, HORTENSIUS, CLEANTHES, and PHILALETHES.

SOPHRONIUS.

NOW that we are once more aſſembled, and have refreſh'd ourſelves with a temperate repaſt, we ſhall be glad if CLEANTHES will reſume the ſubject where he left it yeſterday.

PHILALETHES.

I think SOPHRONIUS, the ſubſtance of CLEANTHES' laſt obſervation, amounted to this: That a relative fitneſs between our natures, and the objects of ſenſe, is the true foundation of that pleaſant or tolerable ſituation of man, which conſtitutes health or happineſs; and that an unlucky diſproportion in this matter, or abſolute oppoſition to this fitneſs, creates moſt of the diſturbances and miſeries of which we complain.

CLEANTHES.

You take my meaning very right---and this poſition will lead us to conſider our ſtructure

ſtructure on a more extenſive plan, than we are commonly accuſtomed to do; we are apt to determine haſtily, and in a contracted manner, on a ſubject of conſiderable latitude: when we reaſon on the mind or diſpoſition, we proceed by a fairer rule; we agree almoſt unanimouſly that it is impoſſible to determine, what muſt neceſſarily be pleaſing or diſpleaſing to another.---But when we come to diſcourſe of the body, and its functions, we draw a very little circle around it, within whoſe ſcanty limits we place the ſeat of all enjoyment, while all beyond is diſappointment, diſcontent, and ſuffering---We know where the ſhoe pinches, better than thoſe who wear it; and are almoſt ready to ſay, it ought to pinch, whether it does or no---not ſo, the wiſeſt, as well as the kindeſt of Beings; He has formed men in ſo amazing, ſo advantageous a manner, that each ſex with their variety of temperature, ſtructure and diſpoſition, cannot but meet with ſomething relatively agreeable, in almoſt every condition of exiſtence; whence country and climate, employment, ſituation and events, are all at different times, and under certain

circum-

circumſtances, reconcileable with human happineſs.

HORTENSIUS.

But how does this appear?

CLEANTHES.

Take one inſtance HORTENSIUS in which this truth appears ſo very plain, that inſtead of denying it, we lend it all the aſſiſtance we can; even borrowing in its favour the ornaments of rhetorick and harmony of numbers; and this in an inſtance where (if ever) we ſhould leaſt of all expect to be thus employed.

PHILALETHES.

I almoſt gueſs what you are going to ſay; but proceed.

CLEANTHES.

I mean in the accompliſhment of that awful threatning at the fall of ADAM; "that he and his poſterity ſhould earn their bread with the ſweat of their brow;" and yet what ſavory meals, what ſatisfaction and pleaſure, does not, or may not flow from this very ſituation of life? and therefore flow---not from an abſolute neceſſity in general of bodily fatigue to happineſs,

pineſs, but from the ſuitableneſs of its nature to the robuſt make, and untutored ſtrength of thouſands. If however, the clown ſhould be perſuaded out of his happineſs, by holding up to him a flattering portrait of refin'd enjoyments, let him try the change, and be as happy as idleneſs and ſoft amuſements can make him: when being incapable of acquiring new ſenſations, and out of the reach of his natural ones, he will own himſelf formed for a rougher taſk; and that a life of labour is to him a life of ſweets.

HORTENSIUS.

What a pity it is your clown is not qualified to lament in numbers—

——pol me occidiſtis amici
Non ſervaſtis—cui ſic extorta voluptas.

CLEANTHES.

Be as jocular as you will HORTENSIUS, but you cannot deny the fact. The greateſt obſtacle in this, as in other caſes, to the attainment of truth, is prejudice whether of liking or diſtaſte, and very hard to be removed. It has been prettily obſerved, that people will hunt, as it were, for reaſons to confirm firſt impreſſions, in compliment

pliment to their own ſagacity; nor is it every mind that has the ingenuity to confeſs itſelf miſtaken every time it finds itſelf wrong.—And ſo much for our clown.

HORTENSIUS.

I muſt confeſs you have made him a very rational being, and capable to inſtruct his betters. But go on, if you pleaſe, to remove thoſe many difficulties which ſeem to oppoſe your paſſage.

CLEANTHES.

Upon a ſimilar plan of reaſoning, I go on to ſuppoſe that we judge very improperly, when we conſign over to inevitable miſery, and a wretched prolongation of life, all ſuch as live by occupations that appear diſagreeable to us; that we know to be hazardous, and ſometimes fatal: for is it ſtrictly true, that a given occupation, as ſuch, ſhall prove certainly detrimental to all who undertake it; and that even to a certain point and degree? I am confident I am authoriſed to ſay, it is not; and to aſſert, that the diſpoſition of men towards the vaſt variety of employments of every kind, depends on a particular frame of mind, and force of conſtitution, in conſe-

quence of which they neither dread, or experience the miſeries which the ſtander by is apt to fix as their inevitable lot. — And hence, not only with content, but with indiſputable marks of mirth, do the poor enter on undertakings of the moſt alarming nature, to the eye, and apprehenſion of the public.

SOPHRONIUS.

There ſeems a good deal of probability in what you ſay CLEANTHES, and indeed what would become of the world if it were otherwiſe? there would then be an immenſe number of human beings daily deliver'd over to certain perdition of health, and miſerable ſenſations, who from their own private ſituation, and that of human affairs, muſt unavoidably enter the liſts with theſe formidable antagoniſts, or be obliged to want neceſſaries themſelves, and to diſtreſs the public.

CLEANTHES.

And yet neither the one nor the other of theſe, is (in my opinion) abſolutely neceſſary. The indigent may purſue moſt occupations, with little or leſs detriment than the rich can wallow in luxury, and exceſs of

of riot—and the apparent inconveniencies that are ſometimes attendant on poverty, are equalled, if not exceeded by thoſe that ſpring from the abuſe of riches.

PHILALETHES.

But you do not pretend to deny, that certain trades and employments, have in themſelves a natural tendency to impair health, or that they really do ſo on ſome occaſions?

CLEANTHES.

Certainly not—Many have undoubtedly fallen a ſacrifice to the unhealthy ſituation in which they were placed—but this is no more a certain proof of the abſolute fatality of an employment, than it would be of the unavoidable conſequence of a tempeſt, that one ſheep or horſe ſhould periſh, when hundreds eſcape; or that ten trees ſhould be blaſted out of a crowded wood.

SOPHRONIUS.

There are more reaſons probably aſſignable in favour of your argument CLEANTHES, than the general one you hinted at juſt now.

CLEANTHES.

Thoſe I have, are at your ſervice — Such as, that among this claſs of men, either natural ſtrength of conſtitution, the advantage of uſe and habit, or ſome prudential cuſtoms known to, and practiſed by artificers in their reſpective ſituations, do carry the greater part of them with ſafety through their danger.

SOPHRONIUS.

If the king of Pontus could ſo familiariſe his conſtitution to poiſon, that no application of that kind could ever kill him, why may not artificers accuſtom themſelves to deal with danger, and to handle deadly things, yet eſcape unhurt?

CLEANTHES.

Beſides all which, a very conſiderable portion of thoſe who are obliged to labour hard for food, are uſually addicted to ſuch exceſs in the article of liquor, as almoſt exculpates their calling from having any ſhare in their miſery; and would have made them an eaſy prey to diſeaſe and ſuffering, had their lot been caſt in a much more promiſing ground.

PHI-

PHILALETHES.

And may we not add another cauſe, the real diſtreſſes of the deſerving poor, whether from modeſty, misfortune, or the difficulty of procuring the neceſſaries of life, owing to a real or pretended ſcarcity? in which caſe we may comprehend how labour of any kind meerly as ſuch, may become detrimental to health, and too great a burden for ſo much wretchedneſs to bear? and can we wonder that nature in ſuch a ſinking ſituation (eſpecially uninſtructed by education, and unaſſiſted by religion) ſhould graſp at any twig of momentary relief, or catch at the temporary ſupport of liquor, when it cannot obtain the more durable refreſhment of food?

CLEANTHES.

Indeed I am willing to make great allowances for the irregularities of which the poor are apt to be guilty on theſe occaſions: yet too often I fear they are to blame. But to finiſh this part of my argument, as very different means will ſometimes bring men into very ſimilar diſtreſſes, it is impoſſible for opinion alone to determine, what degree of health would have fallen to any perſon's

perſon's ſhare in this or that particular trade or ſituation of life — At leaſt it is certain, that there is ſcarce a diſtemper to which the labouring world is deem'd peculiarly ſubject, which is not at one time or other the lot of the higher ranks of life.

HORTENSIUS.

Pardon me CLEANTHES if I raiſe another difficulty. While I was purſuing my ſtudies in the Univerſity, I dipped into an Author, of whom I know not whether he pleaſed me more with the elegance of his ſtile, and variety of his learning, or terrified me with the dreadful picture of the ſufferings of tradeſmen.

CLEANTHES.

The book you mean is *Ramazzini de Morbis Artificum*. The ingenious author, ſtruck with the diſorders with which he ſaw mankind afflicted, ſet himſelf to enquire what ſhare of them could be imputed to the nature of the trade and employment of each reſpective artificer.---And hence the diſeaſes thus appropriated to tradeſmen have been thought as unavoidable, as the inheritance of a gout or ſome other diſorder,

der, derived from parents, without a poſſibility of cutting off the miſerable entail.

HORTENSIUS.

But are his accounts then exaggerated, and can the long catalogue be fairly reduced to a more comfortable ſize?

CLEANTHES.

Indeed I think ſo, and to tell you the truth, I have ſometimes amuſed myſelf with ſtriking off ſome ſuperfluous accuſations: but indeed, he is on my ſide of the queſtion as far as he gives rules, and preſcribes medicines, to prevent, or remove theſe inconveniences; and this he does very frequently.

SOPHRONIUS.

I wiſh we could have a ſpecimen of what you have objected to this Author.

HORTENSIUS.

I think CLEANTHES will let the firſt chapter paſs.---The digging in the mines is ſo notoriouſly dreadful, as to be inflicted only as a puniſhment for the moſt outrageous offences---He can ſtrike off nothing there.

CLEANTHES.

What, not the *Viruli?* the little dæmons and ſpectres, which run about, and terrify the workmen, and can be caſt out only by faſting and prayer, as KIRCHER informs us---an employment to which neither the place nor the people ſeem very well adapted. The ſlaps they are ſaid to receive from theſe dæmons, and which are uſually followed by death in a day or two, are probably occaſioned by ſome peſtilential blaſt---the little footſteps they leave behind them, like thoſe of children of two years old; their large hats, and goggle eyes, I leave to be accounted for by the powers of imagination; eſpecially in a place, where the vapours may diſturb the brain perhaps, and impair the ſight.

HORTENSIUS.

But RAMAZZINI argues in a different manner, with reſpect to their ſight, which he ſays is ſtrengthened by looking on braſs, agreeable to a quotation from PLUTARCH, as explain'd by MACROBIUS, and mentions in ſupport of it a Collyrium found in the works of CELSUS, in which *Squama Æris* is an ingredient; and hence accounts

accounts for HOMERS uſing the expreſſion of νωροπα χαλχον.

CLEANTHES.

I have always conſider'd the epithet in a different ſenſe, and that the Poet deſigned by it to repreſent ſuch a high poliſh of *Agamemnon's* armour as ſhould dazzle the eyes of the beholders.--- And the epithet in this ſenſe is literally applicable to a few inſtances, where perſons have been cruelly deprived of their ſight, by having their eyes expoſed to the ſurface of highly poliſh'd braſs, render'd burning as well as ſhining by the beams of a bright ſun.

SOPHRONIUS.

But did RAMAZZINI himſelf believe in theſe ſpectres?

CLEANTHES.

At firſt he doubted, but at laſt his credulity ſeems to have got the better, for he thus expreſſes himſelf, " *A perito metallurgo Hannoverenſi, accepi fabuloſum non eſſe, ut putabam, id quod de hujuſmodi dæmunculis in fodinis ſtabulantibus tradunt*;" and then adds, that the Hanoverians had given theſe little devils a name in their own language.

HORTENSIUS.

But I think the devils ſhould be rather employ'd in encouraging men to dig for metals, the *opes irritamenta malorum*, than in blaſting their labour.

CLEANTHES.

You are at liberty to comment upon it as you pleaſe, and you may even doubt with reſpect to braſs, how it happens, that being a creature of art, it ſhould have any ſubterraneous dwelling at all.

HORTENSIUS.

I have been told by ingenious men, that the word in ſtrictneſs ſhould be rendered copper---but at any rate, I ſuppoſe, you do not mean to exculpate theſe horrid caverns, from impairing the health, or ſhortening the lives of men?

CLEANTHES.

By no means, nor to contradict RAMAZZINI univerſally: but by appealing to the great improvement in natural knowledge ſince his time, and to the more certain diſcovery of the properties of various bodies, to deduce, that much leſs inconvenience follows from many trades now than did

did in his days.---The putrid air of ſhips, hoſpitals and crowded jails have doubtleſs made dreadful havock formerly; but ſince the introduction of ventilators, this no longer makes a neceſſary part of the ſufferings of ſailors, priſoners, or patients ſo confined.

PHILALETHES.

But ſurely CLEANTHES, there are trades which can have nothing brought in their favour, meerly as trades?

CLEANTHES.

Fix on one if you pleaſe.

PHILALETHES.

What think you of a Painter, or grinder of colours?

HORTENSIUS.

RAMAZZINI himſelf gives up this point you know, and obſerves that painters in general are very ſhort lived.

CLEANTHES.

The materials employed by painters are of a noxious nature, if conſtantly admitted by the noſe and mouth. RAMAZZINI obſerves of portrait painters, that they are generally

nerally unhealthy, and very ſhort lived.—So far as this obſervation holds true, it may better be imputed to their ſedentary life, and ſtretch of thought and invention, than meerly to the ſmell of their colours. But if we look into their hiſtory, we ſhall find, that many of them were intemperate followers of mirth, and engaged very deep in debauchery --- and on the other hand, we have names of a capital rank among them, who have been inſtances of health and longevity --- PERRUGIN, who had the honour to inſtruct RAPHAEL, reached his ſeventy-ninth year --- CARLO MARATT his Eighty-ninth --- one died upwards of Eighty, without ever having known a day's illneſs --- TINTORETTI died at Eighty-four --- and the celebrated TITIAN lived to the hundredth year of his age, and then died of a no leſs fatal diſorder than the plague; and yet is ſaid to have diſcover'd a genius, and exerciſed himſelf in painting ſo early as the ninth year of his age --- FERNELIUS' inſtance of a painter who ſucked his bruſh, is entirely out of the queſtion.

SOPHRONIUS.

As well as the people melting in a glaſs-houſe, and drinking large draughts of cold water,

water, or reapers ſweating in the heat of ſummer, and intemperately pouring down ſmall beer.

CLEANTHES.

Theſe points are certainly to be attended to, in a critical eſtimate of human ſufferings; and I think my general poſition is pretty well eſtabliſhed; and that RAMAZZINI may be ſuppoſed to have been a little miſtaken in other articles, as well as in thoſe already treated of.

HORTENSIUS.

I will interrupt you but this once; and it ſhall be with obſerving, that the purſuit of knowledge, and the compounding of medicines, are both placed by this Author in the ſame black catalogue.---Men of learning and ſtudy, have taken up, it ſeems, an unwholeſome employment; and the preparers of medicine, and diſpenſers of health, are but themſelves devoted victims to pain and diſeaſe? Who then can be ſafe?

CLEANTHES.

Thoſe who do not confine themſelves too long to one ſpot or ſubject; but mix occaſionally

ſionally with amuſing company, and exerciſe themſelves in a convenient manner.—Then will ſtudy be ſo far from haſtening the decline of nature, that it will longer keep the powers of the body in a ſtate of placid pleaſure, by uniting them more ſtrictly to the ſenſible workings of the mind.

Nor will the compounders of medicine receive any other detriment, than what imprudence in blending powerful drugs, or conſtitutional antipathy to many ſcents may chance to occaſion. In ſhort there ſeems to be little wanting here but rules, and ſome care to obſerve them; and theſe are wanting on many occaſions in human life; and in ſome employments from which I believe you would not wiſh to be wholly excuſed. What think you of the occupation of eating? more calamities I will venture to ſay ariſe from our irregularity in the diſcharge of this univerſal and yet very dangerous duty, than belong of neceſſity to any, or all the trades, which, with the diſeaſes in their train, make ſo dreadful an appearance in RAMAZZINI. But it is impoſſible

poſſible to give you all my obſervations on this Author at this time.

SOPHRONIUS.

Nor is it neceſſary — as much as belongs to the general argument is ſufficient. If I miſtake not, you ſubmit your opinion to be judged of, rather than lay down principles, to which you demand aſſent. --- You can have no motive for attempting to reconcile men to their lot, but the pleaſure of making more men happy: and therefore if ever a free enquiry is particularly commendable, it is when public utility is all the end propoſed.

But you were ſaying, that the higher ranks of life were generally ſubject to as many diſtempers as the laboring poor, now they are ſo far from boaſting an exemption from ſuffering, that they readily join in the general accuſation, of the body being an ill ſupport to the generous undertakings, and extenſively uſeful plans, in which their influence and importance naturally engage them.

CLEANTHES.

Natural indeed is the attempt of the

ſenſible and noble ſubject, to lend every aſſiſtance, and exert every power in the ſervice of his country, and for the comfort and glory of his king. And when the peaſant disbelieves, and the ſatyriſt exclaims againſt, the poſſibility of men being diſpoſed to ſo arduous a taſk, it will be eaſy for thoſe who reaſon upon the plan of relative fitneſs, to underſtand how men of noble birth and exalted ſentiment, cannot but enjoy every opportunity of advancing the public welfare, and from a warmth of true zeal, bear any fatigues relative to the glorious cauſe in which they engage. Nor has it been peculiar to ancient hiſtory to furniſh characters, in which accidental or conſtitutional infirmity was no bar to the exertion of ſuch mental powers and active endeavours, as the critical ſtate of affairs more particularly claimed. --- Nay farther, it has been known, that ſudden and important occaſions for great and deſperate efforts, have rouſed the enfeebled powers, and reſtored the baniſhed abilities of men born, and qualified for the execution of the moſt important truſts. --- An effort this as ill ſuited to thoſe of ſordid rank or education, as would be the peaſants

ſants toil and drudgery to the ſenators of the land.

SOPHRONIUS.

I ſuppoſe CLEANTHES means to ſhew, that while the great and powerful are liable to the ſame accidents and ſufferings with others, a greatneſs of ſpirit, and eager deſire carries them occaſionally through greater difficulties, than could be otherwiſe ſuſtain'd; and that a ſteady reſolution, and perſevering ſpirit, may bear up againſt misfortunes, which would cruſh and conquer leſs elevated minds.

CLEANTHES.

Yes, SOPHRONIUS; and therefore that we ought not to be ſo very apprehenſive of the dangers, and ſo fond of deſcribing the wretchedneſs of an elevated rank and ſtation. As if providence had confined the poſſibilities of happineſs to particular ſpots, and not ſcatter'd it over all creation, or had beſtowed it on ſilent and retired natures, and with-held it from the more active and uſeful part of mankind. --- In ſhort that no employment meerly as ſuch, ſhould be the object of our cenſure, till we have

thoroughly weighed all the arguments on the favourable ſide. But HORTENSIUS looks grave.

HORTENSIUS.

I was thinking of that melancholy picture of human nature, given us by the ROMAN SATYRIST, where each man is diſcontented with his own employment, and envies that of his neighbour. --- To what ſhall we impute this CLEANTHES?

CLEANTHES.

We bring on ourſelves a great part of thoſe evils, which we are ſo fond of lamenting, by a miſtaken choice of employment or profeſſion of life, no ways adapted to any powers we poſſeſs, or inclinations we experience; and thus while we are ever acting againſt natural bias, we become of conſequence, reſtleſs and unhappy. Among thoſe who ſeek ſubſiſtence or immortal fame by engaging in the dangers and fatigues of a military life; how many have been known whoſe delicate frames were never deſigned for ſuch rough and boiſterous encounters, ſome of whom were enter'd on the liſt of warriors almoſt with rattles in their hands?

It

It requires ſtrength of conſtitution and fortitude of mind to brave the extremes of climate, to croſs inhoſpitable deſarts, — and face undauntedly all the horrors of war. --- The noiſy fame and extenſive reputation of a Demoſthenes and a Cicero, have determined many to the toil and labours of the bar, whoſe lungs and bodily vigor, were not a match for ſuch fatigues. We deſtine our children, as it were from the womb to certain employments, without conſulting either heaven or common ſenſe in the choice. --- It may be ſaid, we conſult convenience, and a very proper judge too, provided we lay the whole of our caſe before it, and conſider the happy, as well as the ſplendid condition, in which we are aiming to place the object of our tender regard.

SOPHRONIUS.

The freedom of our nature ſeems to require, that we ſhould be left in a great meaſure to ourſelves on ſome occaſions; of which number is the kind of employment or profeſſion we chuſe for life. But then doubtleſs we ſhould watch every poſſible indication, that can diſcover in ourſelves or others which way real genius tends.

CLE-

CLEANTHES.

And yet what is more common than to derive an almoſt inſuperable bias from the accidental circumſtances of birth, connexion and example? If example has ſo prevalent a force, as to make us ſtem the ſtream of natural propenſities, and ſeductive pleaſures, can we wonder that in leſſer inſtances, and of a leſs important nature, it ſhould govern almoſt with a nod? yet example I am perſuaded has been often ſufficient to give an early determination to youth, to tread the ſelf ſame paths of whatever kind, which their parents, or particular friends did before them. And thus inclination miſtaken for ability has led them into ſcenes of life, for which they were never deſigned, by diſpoſition of mind, or texture of body. But by whatever means we arrive at ſo much diſcontent, the conſequence is almoſt always the ſame; that we are ready to lay the fault on our own particular ſituation; and to think that a different employment or ſtation, would have ſuited us better, and rendered us a great deal happier --- yet where (to purſue a little the poet's plan) is the mighty difference between the ſoldiers camp, and the ſailor's cabin?

cabin? both callings are expoſed to frequent dangers, and to horrible diſtreſs; and the ſtarting of a plank will as effectually put an end to the mariner's, as a bullet, to the ſoldier's troubles. Suppoſe this was the only circumſtance to be attended to, on the occaſion. --- The interruption of reſt and peace, is more the fate of crowded cities, than of rural ſcenes, and calm retirements: but ſolitude may at ſome times be more painful than crowds; and hurry is better calculated for ſome diſpoſitions, than indolence and eaſe.

SOPHRONIUS.

You will allow however that the number of the happy, is comparatively few.

CLEANTHES.

I am afraid ſo; though the poſſibility of attaining happineſs is generally admitted; and the eager purſuit of it, evident beyond a doubt. For wherever there remains a ſituation untried for the purpoſe, that will appear to be the one, from which our happineſs is to ſpring, --- but how much better would it be to bring back the ſearch for it nearer home, than thus to hunt for it in obſcure

obſcure, and unknown paths? by reviewing our particular bent and diſpoſition, and endeavouring to ſeek things fitting and convenient to it; by attending to our favorite inclinations, not only in their earlieſt dawn, but as they grow up, and keep pace with the improvement of our reaſon. --- Let us attend likewiſe to conſequences; and though we do not always ſee a neceſſary connexion, between ſuch an action, and ſuch a ſuffering; yet, inaſmuch as we have often experienced it, let us ever ſuſpect them as combining againſt our peace.

PHILALETHES.

Honey itſelf is unfavourable to ſome conſtitutions, and yet who could ſuſpect miſchief under ſo palatable a diſguiſe?

CLEANTHES.

Another cauſe which often involves us in great inconveniences, and not unfrequently in bitter ſufferings, is that amazing propenſity in moſt men to *imitation*; --- to live like ourſelves, was a ſenſible phraſe, as meaning a life adapted to our circumſtances and diſpoſition; but to live like others, is the faſhionable folly; in order for which we enter on purſuits quite abſurd in their nature

ture, and as unſucceſsful in their event. Thoſe ſteps which have led another to fortunate preferment, may be impoſſible for me to tread with ſafety; and that ſtorm of life which only makes another ſick, may ſend my poor ſhattered bark to the bottom. Our diſpoſition, not our rank and ſituation in life, ſhould determine the nature of our principal purſuits, and our mode of living; and thus the field or the cloſet, expenſive taſte or regular ſobriety, are all compatible with, and may occaſionally make a part of public as well as private characters.

SOPHRONIUS.

You might have added, CLEANTHES, that whenever we act in oppoſition to our natural inclinations, in relation to things indifferent in themſelves, we muſt be conſtantly wretched and uneaſy. When we go out of ourſelves (as it were to occupy another) we neceſſarily become ſtrangers at home --- whereas every thing deſireable, and that can give us true content, muſt be relative to feelings not of others, but of our own, peculiarly, and complexionally ſuch. TULLY, that great maſter of reaſoning, as well as of eloquence, gives us

advice to the ſame purpoſe. "*Omnino ſi quidquam eſt decorum, nihil eſt profecto magis, quam æquabilitas univerſæ vitæ, tum ſingularum actionum; quam autem conſervare non poſſis, ſi aliorum naturam imitans, omittas tuam.*" --- But for the preſent we will drop this ſubject, and reſume it again in another place, as I am deſired to introduce you to ſpend the remainder of the day, with our worthy neighbour ARISTUS, who would very willingly be admitted a ſharer in theſe our friendly debates --- it is about the time I promiſed to be with him. —

ALL.

We ſhall willingly attend you thither.—

End of the Second Dialogue.

DIA-

DIALOGUE III.

CLEANTHES, HORTENSIUS, SOPHRONIUS, PHILALETHES, and ARISTUS.

ARISTUS.

I think myſelf peculiarly happy, in having this agreeable company at my table; and am not without hopes that they will honour it with ſome ſuch converſation, as I know they frequently hold together. I doubt not but it would prove as uſeful as what we have tranſmitted to us of that kind, from the philoſophers of *Greece* and *Rome*.

HORTENSIUS.

Had you been preſent ARISTUS, at the entertainment of yeſterday, and this morning, you might well have fancied yourſelf at the table of ſome ſuch antiquated ſages. For CLEANTHES has been employed in varniſhing over all the cracks and imperfections of our nature, and endeavouring to perſuade us, that whatever we complain of in this world, is either not

worth complaining of, or what we might eaſily avoid if we pleaſed. --- I have been taught to lay a great deal to the charge of human frailty, and am not willing to be robbed of ſo eaſy a defence. --- And yet I cannot help owning there is more truth in ſome things which he aſſerts, than I have formerly even ſo much as ſuſpected.

SOPHRONIUS.

Want of conſideration, HORTENSIUS, is the permanent cloud that obſtructs the rays of truth. --- Your youth deſerves pardon, and your ingenuous confeſſion praiſe. --- But I am miſtaken if CLEANTHES, has not more artillery to play off, before he quits the field.

ARISTUS.

I hope I ſhall be preſent at the engagement.

HORTENSIUS.

Why not? CLEANTHES is no Rhodian leaper. He is ready to perform on any ground.

ARISTUS.

Let us then repair to that arched bower, where neither heat nor noiſe are likely to diſturb

diſturb us. — Give me leave to lead the way. The fruit and wine ſhall follow us.

CLEANTHES.

I will not decline a taſk ſo obligingly impoſed upon me, though I doubt not but many preſent are better qualified for it than myſelf.

HORTENSIUS.

I promiſe you I am not of the number; and I even tremble for your ſucceſs.

CLEANTHES.

I am obliged to your friendly fears; but leſt they ſhould miſlead ARISTUS, I think it neceſſary in a ſummary way to explain the nature of my undertaking to him. I happen, ARISTUS, to be wonderfully diſpoſed to fancy, that all things are ſo contrived, as that we generally have it in our power to make them ſubſervient to our intereſt. --- We are unavoidably affected with every thing around us; this is granted. But it appears to me, that we might avoid many unhappy influences, under which we daily ſuffer, by a due obſervance of certain rules in our own power. And that many of

of the evils which occaſion ſuch frequent complaints, may be robbed of their more malignant quality, and render'd harmleſs, when they cannot be made palatable, --- I repeat it, (for it cannot ſink too deep into our mind) that relative fitneſs is the whole of human happineſs, whether applied to mind or body; and I have aſſerted that in moſt caſes, there is ſo little attention paid to it, that from hence, more than from any unfavourable circumſtances in our nature, much of human ſuffering flows. Is there any thing in this ſo very paradoxical, any thing repugnant to reaſon or experience?

SOPHRONIUS.

I acknowledge the truth of much you have ſaid; but ſome difficulties ſtill remain. For inſtance, I have remarked many, who though they ſeemed pleaſed, and made the beſt of events for a part of their lives, yet ſeldom could keep their temper or good humour to the end. And yet this in people, who fancied they were taking the very ſteps you recommend of adopting things agreeable to their taſte.

CLE-

CLEANTHES.

This diſappointment is eaſily accounted for. There are ſuch changes introduced by the hand of time, both of mind and body that the ſame things cannot always pleaſe; and not unuſually very diſtant taſtes and even oppoſite inclinations are ſeen to follow in ſucceſſion. Hence thoſe ſalutary cautions of not tying ourſelves to unrelaxing rules of conduct, when the ſatisfaction reſulting from them no longer exiſts. The things remain the ſame; it is we that alter --- *Non ſum qualis eram*, may be applied by every mortal; and with reſpect almoſt to every amuſement. --- There is a decency, there is a propriety, I am ſure there is a pleaſure, in always acting conformably to the dictates of reaſon. But if age (for inſtance) will affect the levity, and join in the giddy ſchemes of ſuch, whoſe powers and paſſions are of a higher form, what can be expected but diſappointment? what ought to follow but deriſion? nor will youth reap any comfort from affected formality, or from diſguiſing itſelf in the garb of ſoberer years. --- In nothing more perhaps, is this abſurdity ſeen, than in the levelling tyranny of

of faſhion, where tottering age muſt face the ſame inclement ſkies, and as lightly clad, as the ſprightly glow of buxom youth. What wonder then, if man anticipates, or doubles the infirmities to which he is naturally heir? The diſpoſition will determine our real feelings in ſpite of all our tricks.--- Our conſtitution, the pain or pleaſure of our purſuits. —

ARISTUS.

Yet alas! this tyranny is extended to the table as well as to the toilet; and we muſt eat and drink, not only what we do not like, but even what we do not know.

CLEANTHES.

'Tis very true; and yet independant of whim and caprice, there is a real change of palate, as well as of the powers of digeſtion at different periods of our lives.

ARISTUS.

I have occaſionally converſed with medical gentlemen, who were of opinion, that this alteration of taſte and appetite, was an inſtance of the perpetual care of Providence for our welfare.

HORTENSIUS.

Thoſe Gentlemen you ſpeak of, are pleaſed to call wine the *Lac Senum*. But I find nothing repugnant to my conſtitution at preſent, in good *Burgundy* and *Champaign*, though I am afraid my follies and flights denote me young.

PHILALETHES.

The juice of the grape in moderation ſuits all ages above infancy, and perhaps diſagrees with few conſtitutions. --- But the remark of CLEANTHES, remains notwithſtanding unrefuted. If the powers of digeſtion, and the condition of our fluids vary, as they certainly do, at different periods of our lives, ſo doubtleſs ſhould our diet; and to ſay that we have no natural propenſity to guide us to a judicious choice, would be allowing the brutes to have more foreſight than ourſelves.

SOPHRONIUS.

But do we not on the other hand PHILALETHES, frequently ſee people fond of what is particularly noxious to their conſtitution? what is dame NATURE's deſign here?

PHILALETHES.

The very circumſtance of being denied, greatly enhances the value of what we covet, and makes us proportionally more eager after it; and then the mind rather than the body is to be called to an examination; but it may be accounted for even on the principle of conſtitution: inaſmuch as we can never eagerly deſire, what always gave us pain; and the things which now for a while diſagree, having formerly given us pleaſure, we naturally hope to recover that ſtate again, and feel internal longings to make the experiment. And in general, with ſucceſs. Antipathies, born with us, and unintelligible abhorrences, as they are rare, ſo they need not be introduced into this account.

HORTENSIUS.

But upon this principle of nature being man's internal prompter to whatever is peculiarly proper, how can we account for the univerſal abhorrence we all entertain for medecine? ſhould not this DEA CONSERVATRIX impell us on to our good, and make us pant for the medicated bowl,

bowl, whether crowned with wormwood or roſes?

PHILALETHES.

I do not in the firſt place allow there is an univerſal abhorrence in our nature to phyſic; for uſe, or ſome other cauſe makes it palatable to many; nay, we introduce one of the moſt fetid drugs into ſauce, and even into ſnuff. — But when otherways, it is ſufficient to ſay, that nature is not idle where our health is concern'd.--- She receives and retains the moſt nauſeous compoſitions, when inſtrumental to the grand object, health. --- She foreſees probable ſufferings in the way, and willingly embraces them, as neceſſary to ſucceſs.--- The greateſt generals have not been aſhamed to confeſs ſome little tremor at the onſet to battles, in which they have conquer'd. --- And martyrs have not always view'd the ſtake without tranſitory terror. I ſpeak not of nature as of a compulſive force, but as of an impelling and generally a prevailing principle.

But it is time to reſtore the oar to CLEANTHES' hand, though from his ſilence I preſume we have not ſteered much out of the way.

CLEANTHES.

No --- but to uſe your own metaphor, you have not crowded all the ſail you might; you have paſſed over that very ſalutary ſagacity of nature, which in illneſs ſo particularly diſpoſes us to covet things beneficial, and to loath things detrimental. Of this kind is our great averſion to fleſh in every ſhape, during a putrid ſtate of our juices, and our eagerneſs for every thing acid.

HORTENSIUS.

By your leave, then either *Nature* or her handmaids were miſtaken, in a violent fever I lately had. --- For my nature called aloud for water and ſmall beer, and I well remember they were both denied me.

CLEANTHES.

It was yourſelf only that was miſtaken.--- *Nature* called aloud, and properly for ſmall diluting liquors; it was HORTENSIUS, called for cold water and ſmall beer.

ARISTUS.

I believe CLEANTHES, is pretty right.--- Not but there are inſtances of very ſucceſsful

ceſsful temerities to be met with in the chronicles of the ſick.

CLEANTHES.

Perhaps they only appear ſuch to us, from our ignorance of what nature is deſigning.

HORTENSIUS.

I muſt not aſk CLEANTHES for a definition it ſeems; but I may perhaps, for an explanation of what is meant by the word NATURE, in medicine.

CLEANTHES.

It is a power with which the human body is endued, reſulting from the union and harmony of its parts, and their intimate communication with the ſeat of ſenſe, the brain, of raiſing ſuch commotions within itſelf, as have an immediate tendency to remove obſtructions, throw off what is hurtful, and change or check the courſe of various fluids. Some perſonify as it were this power, and give it the name of ANIMA, enthroning it in the mind, whence it darts its providential eyes into every part of our frame, to prevent

vent diſeaſes, and ward off danger: but if we conſider all the artifices attributed to this imaginary being, we ſhall find her ſometimes over-acting her part, and ſometimes miſtaking it. Which errors are eaſily accounted for, if we make the word Nature ſtand for matter and motion, as blended in the ſtructure of the body. In this ſenſe I underſtand the Φυσις of HIPPOCRATES and the ancients, the NATURA of SYDENHAM and the moderns.

ARISTUS.

You allow therefore that nature is ſometimes miſtaken in her operations, and ſtands in need of correction.

CLEANTHES:

Very frequently; and yet theſe errors have been aſcribed to a providential interpoſition of the ANIMA. Take an inſtance; violent reachings uſually attend a ſharp fit of the ſtone or gravel. This is ſaid to be a contrivance of this tutelary being, to drive the ſtone along the paſſage to the bladder, whereas it is more likely to retard its progreſs, and certain to impair the ſtrength.

So-

SOPHRONIUS.

What is NATURE doing then all this time?

CLEANTHES.

Nothing -- ſhe is overpowered, and wants aſſiſtance. The reachings are the conſequence of a general irritation begun by the aſperities or ſize of the concretion, and communicated to the nerves of the ſtomach --- till theſe and all the parts are more compoſed, there is little chance of expelling the enemy.

HORTENSIUS.

By your leave, let us change the diſcourſe. I ſhall grow whimſical if I hear too much of theſe things.

CLEANTHES.

With all my heart: though I forget where we were.

ARISTUS.

I'll help you on --- an obſervation occurs to me, from your reflection on the change of diſpoſition, being dependant on that of years, which ſeems to make a little againſt your very comprehenſive ſcheme of

of happineſs. It is this, --- that there ſeems to be no ſeaſon or period of life which a reaſonable man would dare to fix on, might he have his choice of remaining in it, during his reſidence on earth. -- For indeed where could he fix? he would hardly prefer the helpleſs ſtate of infancy; and yet infants have their joys it is certain; but they leave not ſufficient traces on the memory, to be afterwards deſcribed. Much of the apparent ſufferings, the ſobs and ſorrows of this age, ariſe from the improper conduct of thoſe about it, as well as many that are really ſuch. But it cannot be ſuppoſed that man after having known the uſe of reaſon, ſhould fix on an exiſtence where he has ſo few powers at command.

The life and fire of youth, would ſeem more ſtrongly to recommend itſelf, but that unfortunately this age is not without alloy. The fire often burns too furious for our own ſafety, and not unfrequently endangers that of the public; ſo that the parties themſelves have acknowledged the unſatisfactorineſs of their purſuits, and have ſeen the approach of autumn, and met it with pleaſure, after the dangerous ſurfeit of a youthful ſummer. -

HORTENSIUS.

You have ſaid enough on that -- pray haſten to the next ſtate.

ARISTUS.

A ſtate, which is doubtleſs the beſt calculated for the true enjoyment of life; but in which we act perhaps more injudiciouſly than might be expected.

The latter end and dregs of life, are ſo frequently held out to us in an unfavourable manner, as almoſt to eſtabliſh a neceſſity of ſuppoſing bodily infirmity and mental perverſeneſs, the unavoidable concomitants of age. But though this is not quite a fair repreſentation of the matter, yet there is too much truth in it, to allow the leaſt probability of this being the ſituation to which we ſhould give the preference.

HORTENSIUS.

Unleſs, when nature ſends new teeth, furniſhes freſh crops of hair, and beats off each hovering infirmity, as a careful mother would do flies that were about to ſettle on her ſleeping babe.

CLEANTHES.

You can ridicule this age I ſee, HORTENSIUS, without bluſhing: but theſe are *Raræ Aves*, not to be brought into precedents. — The proper reply to what ARISTUS has offer'd I take to be this: — That each ſtate in ſucceſſion has a reſerve of comforts for man, dependant on, and connected with each other.—Happineſs like ſome proſpects, ariſing not from a ſingle view, but from comparing a wide expanſe together; where deſarts are oppoſed to fruitful vallies, rocks to plains: the terrors of the main to the ſoothings of the rill; the ſolemnity of a ruin, to the enchanting melody of a grove.

And from thus arguing on the principles of variety and compariſon, as relative to human happineſs, a word or two might be offer'd in favour of ſickneſs and pain, if I was not afraid of ſurpriſing HORTENSIUS too much.

HORTENSIUS.

You cannot ſurprize me more than you have already done; you have opened a ſcene quite new to my imagination, and may (for the preſent at leaſt) tranſport me whither you

you will. --- I have read, that health for want of change becomes diſeaſe: nay, that there is a pleaſure in madneſs which none but madmen know; but I muſt confeſs theſe are pleaſures I am not eager to taſte.

CLEANTHES.

Theſe are very violent expreſſions it muſt be allowed; but that ſomething ſimilar to the firſt of theſe aſſertions is not entirely without foundation, is not perhaps ſo difficult to make appear.

HORTENSIUS.

To ſpeak in defence of ſickneſs, pain, and infirmity, ſeems to me as ſtrange an attempt as a panegyric on folly.

CLEANTHES.

It is propoſed only to ſtrip it of what does not eſſentially belong to it, and to ſet it in the faireſt light it will bear; when we may probably ſee reaſon, not only to ſuppreſs our murmurs, but to grow reconciled to our ſufferings; when we find that as pain often treads on the heels of pleaſure; pleaſure is no unfrequent attendant upon pain.

The parching heat of a raging fever,

excites ſuch eager deſires after cooling and plentiful drink, that gratified to its wiſh, it is productive of ſuch pleaſurable ſenſations, as experience alone, not deſcription can comprehend. Even fancy ſometimes lends her tranſitory aid by refreſhing the ſlumbers of the ſick with the idea of cooling cryſtal ſtreams. Let a leſs degree of thirſt, the effect of heat and labour, but ſeize the weary traveller, and what boaſted nectar can exceed the ſweets of the moſt plain and obvious drinks?

To ſpread the languid limbs on eaſy beds, or give the tired eye to ſweet ſlumber, are abatements in the calculation, and muſt be ſubtracted from the ſum total of ſickly ſufferings; they become a kind of comparative enjoyment. --- There are ſeveral delightful ſenſations, which we either experience not, or very faintly in a ſtate of uninterrupted eaſe. --- A ceſſation of pain is productive of ſuch exquiſite happineſs, that we can find no properer method of expreſſing it, than by comparing it to celeſtial bliſs. For as an exemption from pain is one of the ingredients of happineſs above, ſo the removal of it, conſtitutes a heaven below.

HORTENSIUS.

You allow then that diſeaſe and ſuffering are the lot of man, but that ſome how or other, he will get the better of them at laſt, and ſo be happy. The little *Douceurs* you throw in, of ſoft beds, comfortable drinks, and the like, are unknown to all the lower claſs of men, and conſequently to the far greater part of the creation. There are numerous beings who feel the pains of ſickneſs, and the ſting of poverty together; where to their bodily trials are added, the more excruciating ſufferings of the mind: from a helpleſs family weeping around, and calling for that *daily bread*, which they are too young to expect at preſent from any but their *father which is on earth*. Where can ſuch an object derive arguments of comfort to ſupport him under ſuch accumulated trials? Are not bodily ſufferings in ſuch circumſtances, indeed an intolerable load?

CLEANTHES.

From the feeling manner in which you paint theſe ſufferings, I am certain you have been uſed to relieve them; and if ſo,

ſo, allow Providence has not entirely deſerted the poor man's cauſe.

HORTENSIUS.

I have, CLEANTHES,--- and the firſt ſerious check I ever gave to my follies, was owing to the rapturous pleaſure I experienced on ſuch an occaſion. I found myſelf repaid with intereſt, the happineſs I beſtowed on others. --- But what proportion does ſuch relief bear to the conſtant diſtreſſes of the poor?

CLEANTHES.

You ſeem to forget, HORTENSIUS, that whatever virtues may have deſerted your native country, CHARITY, ſtill continues to adorn it. There are numberleſs benevolent ſpirits who go about doing good, who by their counſel and example in different parts of this happy iſland, have raiſed and ſupport charitable foundations, for the reception of the really poor, labouring under diſeaſes of whatever kind. This heavenly principle of compaſſion, almoſt keeps pace with the claims upon it, from the number of the wretched; and may this ſpirit never fail.

CLE-

SOPHRONIUS.

It never can, CLEANTHES, in a nation, that has ſo often been merciful, even to its captive foes.

CLEANTHES.

But to return from this digreſſion. The benevolent Creator, has not been wanting in providing armour for all ranks of his creatures, againſt the aſſaults of ſo dreadful an enemy as *pain*. --- It is acknowledged that our bodies are capable of feeling ſuch excruciating tortures, ſuch inexpreſſible agonies, as have made heathens deſert the ſtation appointed them by Providence, and raſhly put an end to their lives. The reſignation of the chriſtian does not ſo far alter the nature of the man, as to diveſt him of his bodily feelings. And pain may continue till it gets the better of life, or (which is much worſe) till it gets the better of reaſon. But in this dreadful ſtate of things, we are provided with a remedy, a plant of which we may taſte and live: whoſe juice has the power of obtunding the ſharpeſt ſufferings, and of giving (almoſt in a moment) inſenſibility and eaſe.

A-

ARISTUS.

Did not SYLVIUS declare, that he could not have been preſent at ſome ſcenes he was called to, and muſt have laid down the practice of phyſick, if ſuch a drug as Opium had not been diſcover'd?

CLEANTHES.

He did; and with a degree of zeal that does honour to his humanity. It is not only hard to endure, it is moſt affecting and ſhocking even to look on ſome of the conflicts, which human nature undergoes: yet for which immediate eaſe could not poſſibly be procured, but from medicines of this particular claſs.

PHILALETHES.

I entirely agree with you in the fact. But I think you might add ſomething farther in defence of your cauſe. There is a power within us, however derived, to which we commonly give the name of *Reſolution*. --- But it has this effect, in general, that by exerting it, we ſuffer leſs than we ſhould do without it. That it is not imaginary, or entirely dependent on conſtitution, is evident from the perſons who are

are often ſeen to employ it. --- And indeed we frequently do not know we poſſeſs it, till a diſagreable occaſion makes the happy diſcovery.

CLEANTHES.

I am very well convinced there are latent powers, both of mind and body, that called forth in great extremities are capable of blunting the keen edge of affliction and pain; and that no one in the calm ſeaſon of health and eaſe, can form any proper notion of what his behaviour would be, under heavy trials. Be this aſſiſtance derived from ſupernatural aid, or inferior cauſes, it fights ſtill on the ſide of human nature.

SOPHRONIUS.

I have obſerved, that in proportion to the averſion with which medicines are ſwallowed, they become leſs ſerviceable, or more troubleſome in their effects; and I have read of perſons who have worked themſelves to ſuch a degree of antipathy, that the very ſight and ſmell of phyſic, has brought on all the conſequences that the compoſition taken down would probably have done.

CLEANTHES.

This too has been obſerved by BOYLE and others. But to conclude the topic of ſick mens comforts, let me add, the return of taſte and appetite after conſtant loathings; of air and exerciſe, after tedious confinement; of the ſight and enjoyment of friends, after a ſtate of ſtupidity, or frenzy: theſe are ſo many inlets of new perceptions of pleaſure, to be ſet againſt the exceptionable parts of the ſcenes we have gone through; but of pleaſure, which owes its origin and force, to antecedent misfortunes. In a word, we enjoy bleſſings better, after having known the want of them: and we are apt to loſe the reliſh of them as ſuch, when they become the conſtant companions of our lives. And in this ſenſe probably it is HORTENSIUS, that health, for want of change, was boldly ſtiled diſeaſe.

PHILALETHES.

But on this principle, ſhould not miſery, if terminating at laſt, be the moſt promiſing ſoil for producing a full and laſting crop of happineſs?

CLE-

CLEANTHES.

I venture not to aſſert ſo much: but I am inclined to think, that a life unchequer'd by diſappointments, unagitated by deſires, and unruffled by misfortunes, would in the preſent ſtate of human nature be a very inſipid exiſtence: and that we have but little reaſon to complain of that regulation, which makes many hardſhips conducive to our trueſt intereſt, and crowns our very ſufferings with pleaſure.

HORTENSIUS.

I muſt confeſs that the happineſs which can only be extracted from miſery, is not much to my palate.

CLEANTHES.

Perhaps not. But if I ſhould ſubſtitute the paſſions inſtead of the misfortunes of life, and prove that ſome of thoſe which are deemed ſo troubleſome, are very capable of being inſtrumental in the happineſs both of body and mind, what would you ſay to this HORTENSIUS?

HORTENSIUS.

That you can change all you touch to gold. The LYDIAN KING however, as

I remember, was no great gainer by the experiment. I know not what ſucceſs it may have in your hands.

CLEANTHES.

The paſſions, HORTENSIUS, were indiſputably given us for our preſent as well as future advantage. They require ſome kind of management, as what does not, that is capable of doing harm as well as good? a certain degree of wind carries the mariner briſkly, yet ſafely on: in the ſame manner a proper proportion of warmth in our temper animates to zeal and perſeverance in things commendable; while a ſtorm endangers or overſets the veſſel. 'Tis not the briſkneſs with which we ſail on the ſea of life, but our touching at improper ports, that ruins us.

ARISTUS.

This is no new doctrine with reſpect to the mental part of us: but I am at a loſs to know how you make a briſk exertion of the paſſions ſubſervient to the body's advantage? I thought health had conſiſted in keeping them very tame. You would not bring fire and faggot to put out a fever?

CLE-

CLEANTHES.

No --- but to kindle one I might. You are to know that phyſicians in ſome caſes ſtand in great need of ſuch a commotion of blood, as is underſtood by that term, and yet cannot always obtain it. I am almoſt inclined to give you a pleaſant hiſtory of this ſort, on which I ſhould be glad of HORTENSIUS's remarks.

HORTENSIUS.

But if I don't underſtand the ſubject?

CLEANTHES.

We ſhall ſee that preſently. -- A reporter of ſtrange events informs us that the Emperor PALÆOLOGUS the ſecond of the name, was ſick, and kept his bed a twelvemonth together, of a diſeaſe that his phyſicians could ſcarce find a name for, and much leſs medicines to cure; but when all deſpaired of his recovery, an *Old Woman* told the Empreſs, that if ſhe made it her buſineſs to vex and anger the Emperor to purpoſe, and would purſue that method continually, it would reſtore him to his former health. *That Sex* (ſays the ſcandalous hiſtorian,) *being generally provided with*

with ſuch a remedy, the Empreſs applied it immediately, and to that degree, as to ſuffer nothing to be done which he commanded; but ſo croſſed and vexed him in every thing, that the torment ſhe continually gave him, at length forced him into a ſweat, by which means the natural heat being ſtirred up, and augmented by ill uſage, it perfectly diſſipated and diſcharged the offending humours that occaſioned his ſickneſs, and the Emperor was perfectly recovered: ſurvived this diſtemper twenty years, and continued in health till he was ſixty. What think you of this HORTENSIUS?

HORTENSIUS.

That 'tis a hiſtory of the author's own invention, calculated only for the trite purpoſe of calumniating the fair ſex, who deſerve not ſuch ungenerous treatment.

CLEANTHES.

I ſee you do underſtand the ſubject, becauſe you fire at a proper time and in a proper manner in the ſex's defence.

HOR-

HORTENSIUS.

I am afraid a little of the lateſt though, to revenge myſelf on the author of your tale.

CLEANTHES.

Whatever becomes of the tale, the aſſertion is extremely true, that unaccountable cures have been performed, by the effects of fright, fear and fury, whether accidentally or deſignedly excited. --- The Gout has not only been inſtantly removed by the paſſions of fear and ſurprize, but eradicated for life; and paralytic lameneſs and contractions, have been ſucceeded by freedom of motion, in conſequence of violent and outragious paſſion; at leaſt if we may give credit to hiſtories that are very well atteſted.

HORTENSIUS.

Why this is charming --- Pain, Poverty, Labour, Sickneſs --- all trifles! PASSION, the *furor brevis* of former moraliſts, ſalutary and commendable!

CLEANTHES.

A comfortable inſtance at leaſt among many, that Providence is ever watching

to bring good out of evil, for the more extenſive happineſs of the creation.

But view it in a medical light, and there is nothing in it contradictory to our beſt founded notions of the human ſtructure. Think only of the fluids drove back as it were from the circumference to the centre of the body, by a ſudden fright, and as inſtantly drove out again, by the neceſſity of as ſudden and impetuous a reſolution. What a ſhock muſt the body thus ſuſtain between ſuch contradictory motions? and what can be affected ſimilar to this by the power of any known medicine? eſpecially if we conſider, that ſome things which might promiſe to bring about great revolutions in our ſyſtem, throw the ſtomach generally into ſuch diſorder, as to prevent the experiment from being brought to a concluſion: or elſe they are ſo weakened by the compaſs they are forced to take, as to arrive at the place of their deſtination with too little force to conquer, or even to attack the enemy.

ARISTUS.

Theſe inſtances I preſume are very rare, and therefore it would not be prudent to venture

venture on the Gout, becauſe now and then a miracle is performed in its favour.

HORTENSIUS.

No ARISTUS, nor on many purſuits which recommend themſelves to inconſiderate youth, by a promiſe of preſent ſatisfaction, and a poſſibility of no diſagreeable conſequences. But prudence does not flouriſh very remarkably in this ſoil.

But there is another thing which troubles me much. I feel a perpetual thirſt for variety, and experience a reſtleſſneſs in myſelf, and obſerve the ſame in others of my age. I wiſh this might be pardonable in the eyes of ſuch a Philoſopher as CLEANTHES, I can hardly expect more.

CLEANTHES.

Indeed my lively friend but you may. It can be vindicated upon rational principles, deduced from the ſtructure of the body, which cannot remain long in the ſame ſtate and condition, without manifeſt inconveniencies. --- Let us ſuppoſe a man in order to avoid troubleſome fatigue to ſit ſtill many days, and to enjoy life as he may fancy, by partaking of delicacies in

which he delights. The higheſt happineſs his condition ſeems capable of, would be to fall aſleep --- perchance that ſleep unquiet, and unrefreſhing --- let him by way of trial, at ſome other time, purſue buſineſs or amuſement, till he is hungry and fatigued; and then let him tell us, which day's meal appeared to him the moſt ſavory, and from which ſleep he derived the moſt refreſhment.

The wearineſs we complain of when we continue long in one poſture, even in ſitting ſtill, may ſeem a hardſhip upon our nature; and it ſounds like a paradox to aſſert, that reſt may be productive of uneaſineſs; yet nothing is more certain; and it is a wiſe and excellent proviſion for the welfare of man, by prompting him to frequent change of poſture, and urging him to ſuch degrees of motion, as are neceſſary to promote the circulation of his fluids, through the many crooked meanders in which they are deſtined to flow; and on the uninterrupted courſe of which, ſo much of health depends. And hence the reſtleſſneſs of children, and even their frequent crying, is attended with ſalutary effects.

HOR-

HORTENSIUS.

I wiſh this had been known ſooner; for it was my lot, and I ſuppoſe it is that of moſt children, to be frequently chaſtiſed, for being, as it was called naughty, whereas to fret and cry, it ſeems, is but a natural exerciſe.

SOPHRONIUS.

I am afraid HORTENSIUS will ſtrain your obſervation to patronize the unlucky tricks of ſchool boys; and perſuade himſelf, that activity in leaping fences to get at fruit, is only following the ſalutary dictates of nature, and that robbing orchards is eſſential to health.

CLEANTHES.

As he is paſt thoſe ſorts of temptation now, we will not enquire how he acquitted himſelf in that lively period — *Dulce eſt deſipere in loco.*

HORTENSIUS.

After ſo genteel a compliment, I can only object, with a view of real information. And therefore I ſhould be glad to know whether the ſatiety, and even

tendency to loathing, which is apt to follow the conſtant uſe of any one ſort of diet, be likewiſe of the number of the ſalutary motions of nature.

CLEANTHES.

I am perſuaded myſelf that it is: inaſmuch as all animal or all vegetable food, is conſiſtent with the health of very few: but from a proper mixture of the two, we obviate the effect of either being predominant. For however digeſtion ought to render the *ingeſta* exactly homogeneous, it neither does, nor can conſtantly accompliſh the point: owing perhaps to accidental weakneſs, or to ſome peculiarity of the parts, or fluids appointed for the purpoſe; or it may be, to our own intemperate uſe, and therefore, abuſe of things ſalutary in themſelves.

SOPHRONIUS.

It is well known that enquiries have been ſet on foot, and rules laid down, in what order to taſte the greateſt variety of diſhes, with the leaſt hazard of health.

PHI-

PHILALETHES.

Nay you might as well have added the laſt refinement of beaſtly luxury in the *Romans*, who took care to make artificial vacancies, for the gluttonous reception of the expected treat.

CLEANTHES.

Without theſe faulty refinements, nature is well qualified to enjoy variety, both in food and phyſic. We can in general range over the whole creation, through the vegetable, animal, and mineral kingdoms, and freely take down, not only without hurt, but with benefit, food and phyſic of very oppoſite qualities; ſuch as luſcious ſweets or corrugating acids; the natural heat of ſpices, and the artificial chill of ice. --- And is not this a more welcome proſpect, for the welfare of the human body, than the ſcanty plan, and contracted allowance, of a handful of herbs? of food and phyſic only from the vegetable tribe?

ARISTUS.

I have heard that it is a favorite opinion with ſome authors, that we are conſti-

ſtitutionally formed to feed on *Vegetables* only.

CLEANTHES.

This has been the opinion of ſome phyſicians and particularly of Monſ. HECQUET. The argument thrown into an anatomical form, ſtands thus --- (Man, ſay the patrons of this doctrine,) and all animals, who have blunt teeth, and long inteſtines, were deſigned originally to feed on vegetables only: while thoſe with ſharp teeth, and ſhort inteſtines, were framed to feed on fleſh; as blunt teeth are fitter for grinding, and long inteſtines for allowing the food when ground, to remain in the body a convenient time, to be fully digeſted, ſo as to have the finer parts taken up and conveyed into the blood; while ſharp teeth are much fitter for rending aſunder animal food, and ſhort inteſtines for hurrying that food out of the body, which in its nature is liable to ſpeedy putrefaction.

PHILALETHES.

The anatomical reaſoning may be very juſt, for any thing I know; and there ſeems to be ſomething ingenious in the theory,

theory. But ſtill I am afraid it is not agreeable to fact, for not to mention, that the beautiful variety of the animal, was coæval with that of the vegetable creation, we have the expreſs direction of God himſelf to the JEWS, under the MOSAIC diſpenſation, to abſtain from the fleſh of ſome animals, as unfit, and to chuſe that of others as very fit, and lawful to be eaten --- a ſingular inſtance ſurely, to give man a liberty to enjoy that kind of food, for which, according to this theory, he was not furniſhed with proper organs and receptacles by his Maker.

CLEANTHES.

There is no occaſion for deep enquiries on the ſubject. Experience has entirely ſettled the matter; for beſide that man's ſtomach is formed like that of other carnivorous animals, we find he can, and does digeſt all ſorts of fleſh; and to give a ſtill ſtronger proof of this diſpoſition in the human ſtomach, there are ſome barbarous nations, ſuch as the TARTARS and HOTTENTOTS, that actually eat fleſh raw, and unprepared.

AR-

ARISTUS.

I muſt confeſs I had never yet conſider'd this circumſtance, in any other light, than as an opportunity offer'd us by our Creator, of indulging the pleaſures of the palate more extenſively than if confined to one kind of diet. And in that light it would have deſerved our acknowledgement; but more ſo, when profit is thus combined with pleaſure.

SOPHRONIUS.

And yet it would ſeem as if Providence had not yet done enough for us, by the uncommon pains we take to diverſify and prematurely force the productions of every ſeaſon, or to imitate them, and prolong them beyond their natural bounds.

CLEANTHES.

It does not ſeem reaſonable on a ſuppoſition which I think cannot be denied me; which is that the products of the earth come forth and bloom at thoſe particular times, when the circumſtances of the ſeaſon, render them moſt ſalutary to man. --- In climates indeed where a fainter

fainter ſun fails to ripen juices to perfection, we cannot wonder at the calling in auxiliary heat; though beſides that the counterfeit is probably diſcoverable, I ſhould doubt whether ſuch places ſtood equally in need of ſuch productions.

SOPHRONIUS.

But in places where the Sun is ſufficiently powerful, we are told that impatient man ſtill interferes; and that the ſtalks of the *Frontiniac grape* are twiſted, in order to cut off the ſupply of cruder juices, and thus haſten the maturing of thoſe already formed.

PHILALETHES.

Nay authors go farther, and introduce a kind of vegetable adultery; (for in theſe very terms they ſpeak of it themſelves,) which is a method of uniting the pips of lemons and oranges, ſo as to produce a tree compounded of the ſcent and flavour of each. This is ſaid to have been frequent at *Florence*.

CLEANTHES.

There ſeems to be no harm in exerciſing the wit and ingenuity of man on

ſuch occaſions; what I am only concerned to defend is, that Providence has furniſhed every part of the known world, with whatever is neceſſary for the life and comfort of his creatures; and that as he has greatly diverſified the influence of the elements in different parts of the globe, he has provided different kinds of food and phyſic, reſpectively ſuitable to each.

HORTENSIUS.

And every poiſon carries about with it it's own antidote.

CLEANTHES.

That I do not hold neceſſary to be believed. It is ſufficient that antidotes are to be had, from other hands.

HORTENSIUS.

What think you of "a hair from the ſame dog," CLEANTHES?

CLEANTHES.

As of an experiment, which it is probable HORTENSIUS has had the curioſity to make, and therefore knows very well, what to think of it himſelf.

A-

ARISTUS.

But I know not how to reconcile to the opinion of every thing ſalutary growing in our own climate, the cuſtom of fetching ſo much of our phyſic from diſtant parts.

CLEANTHES.

You may underſtand it, if you pleaſe to conſider that at this time of day we import much of our food, as well as of our phyſic from the ſame diſtant quarters. Such as ſpices, pickles, turtles; &c. and that univerſal favourite with all ranks of people, TEA. We only fetch the poiſon and the antidote from the ſame market.

ARISTUS.

I ſuſpect you do not think this liquor wholeſome.

CLEANTHES.

Pardon me --- it may be innocently, and advantageouſly drank; but it was never deſigned to be the principal ſupport of the labouring poor; yet this abuſe of it is ſeen, or rather felt, in almoſt every cottage.

The argument however was only meant to ſhow, that while we are feeding on foreign diet, we may chance to experience diſeaſes, which foreign drugs are particularly qualified to cure.

ARISTUS.

But ſetting aſide this circumſtance, I cannot think that every thing is produced in our own country, that is neceſſary for the health and welfare of it's inhabitants.

PHILALETHES.

Nor can I — what *Succedaneums* can we find at home I would aſk, for *Bark*, *Rhubarb*, and ſimilar drugs? or even if we had theſe plants, and yet our climate ſhould not be capable of bringing them to their deſtined perfection, would it not be the ſame thing as if we had them not?

SOPHRONIUS.

But after all, perhaps our being thus obliged to ſeek neceſſaries from other countries was providentially impoſed, to teach us univerſal benevolence, by making us dependant on our fellow-creatures of every place: thus ſubduing the prejudices

we

we are ſo apt to entertain, againſt people whoſe cuſtoms, or even complexions happen to differ from our own.

CLEANTHES.

This is no bad hint --- but we have wandered far enough for the preſent. Let us make for port, while we have light enough to guide us. --- I have probably fatigued my audience as much as myſelf.

HORTENSIUS.

You have carried me, I muſt confeſs into regions a little new to me, but in a manner, that has not been attended with the leaſt fatigue.

CLEANTHES.

I could expect no leſs than a compliment from the polite HORTENSIUS.

ARISTUS.

I believe HORTENSIUS has ſpoke the ſentiments of all this company --- but we cannot for your own ſake urge you to proceed any farther now: yet as I ſhall be

be glad to hear all you have left to ſay on this argument, I will invite myſelf as SOPHRONIUS' gueſt to-morrow.

SOPHRONIUS.

A very acceptable one I aſſure you, and doubly welcome becauſe you have prevented me in my deſign.

ALL.

Then farewel ARISTUS,

ARISTUS.

My worthy friends, farewel.

End of the Third Dialogue.

DIALOGUE IV.

SOPHRONIUS, HORTENSIUS, CLEANTHES, PHILALETHES, and ARISTUS.

SOPHRONIUS.

I am glad to ſee my friends arrived in good time, as the clouds ſeem to threaten a ſtorm --- ARISTUS, you much oblige me by this viſit.

ARISTUS.

I know of no obligation I have laid you under SOPHRONIUS, unleſs by giving you an opportunity of indulging your favourite paſſion, of making your friends happy.

SOPHRONIUS.

If the taſk of ſpeaking to-day reſted principally on me, I ſhould be greatly at a loſs how to anſwer. But I have no other merit than that of bringing my friends together, who will amply reward this trifling mark of my eſteem.

HOR-

HORTENSIUS.

Very polite on both ſides, gentlemen; and if you think it ſufficient, ſuppoſe we call upon CLEANTHES, to reſume his taſk.

CLEANTHES.

A taſk indeed HORTENSIUS, and ſuch a one, as the Roman Orator himſelf ſeemed to dread --- to ſpeak profeſſedly on an important ſubject, before judges liſtening with eager attention.

HORTENSIUS.

I believe, CLEANTHES, we ſhall ſome of us take the liberty of breaking in upon you, and relieve you by interruption. So take courage.

CLEANTHES.

Interruption is what I am about to recommend. For to what I have already ſaid of the conſtitutional powers of our body, to evade or conquer cuſtomary dangers, I muſt add, that our nature is ſeldom, (if ever) tied down to invariable rules in applying the many comforts of life. The ſame perſon may at different times indulge in much variety, and act

as if he were of a very different conſtitution. A change of place, of thought, purſuit, or amuſement, is capable of diverſifying our ſenſations: for while air, food, and exerciſe, have ſo great an influence over the bodies of men, as we feel they have, and theſe can be variouſly compounded both as to manner and degree, there cannot but reſult from hence a power to partake with impunity, if not with advantage, of the variety of enjoyments which nature offers us.

HORTENSIUS.

Why then does youth ſo often ſmart, for what gravity calls intemperate purſuits; or how can any age tell exactly, when Nature is in ſuch wonderful good humour?

CLEANTHES.

Perhaps only from experience; which will very ſoon furniſh us with general rules to guide us ſucceſsfully in our purſuit. An experience to be attained by all, who will attend a little carefully to it.

PHILALETHES.

I ſuppoſe CLEANTHES means, that health does not depend on eating or drinking by weight, and meaſure, in the ſtatic chair of SANCTORIUS; or on walking, or riding over a particular ſpot of ground at certain hours.

CLEANTHES.

I mean rather more --- that occaſionally we may tranſgreſs the moſt ſettled rules for our conduct in theſe matters, and find ourſelves benefited by it. And indeed without ſuch a privilege, ſociety would be confined to very hard conditions, and intimacies be formed, not on the plan of correſponding ſouls, but of ſympathizing nerves and bowels.

HORTENSIUS.

This doctrine I ſuppoſe, is in favour of CATO, when flushed with wine, and of other grave characters, who ſeem to common apprehenſions, to have ſometimes fallen into culpable exceſs.

CLE-

CLEANTHES.

It is meant in favour of what Providence moſt undoubtedly deſigned, that man ſhould be capable of very extenſive comforts, notwithſtanding the frailty of his lapſed condition. This latitude however is calculated only for perſons in health: ſickneſs requires a ſtricter regimen, and an uncomfortable ſameneſs.

HORTENSIUS.

But the poets tell us, CLEANTHES, who, if not medical, were certainly moral doctors, that this freedom of ranging this latitude of choice, is very unable to procure the comforts it pretends to, at leaſt for man as compounded of mind as well as of body.

CLEANTHES.

The poets muſt pardon me if I ſubſcribe not to theſe tenets univerſally; they may perhaps be applicable to a diſordered mind, and a guilty conſcience—but affliction for the loſs of ſomething dear to us, or the gloomineſs of an accidental indiſpoſition, are certainly ca-

pable of alleviation from change of ſcenes, and of being removed by new, and entertaining objects.

There cannot be a more elegant and pictureſque deſcription, of the difficulty with which the mind attempts to ſhake off ſorrow, than the "*poſt equitem ſedet* ATRA CURA of HORACE, thus emphatically tranſlated by COTTON,

And who does mount his horſe for this, will find,
He carries Black-brow'd Madam Care *behind.*

And yet this dark—complexioned gentlewoman, will in a medical ſenſe find her hold during a journey, become leſs and leſs firm; and by the rider's perſeverance, be forced at laſt to quit her ſeat.

In whatever manner the ſoul and body act together, it is certain that the latter is very differently affected in its conſtituent parts, and active powers, under different ranges of thought. The idea of pain and pleaſure, even of others, if heighten'd by imagination, becomes in

ſome

ſome degree realiſed in ourſelves; and the ſolids and fluids ſympathiſe accordingly. The nature of our purſuits, and ſubjects of our meditation give irreſiſtible laws to the animal œconomy; it is our buſineſs to vary them ſo judiciouſly, that ſomething like a harmonious diſpoſition may reſult from apparent diſcord.

PHILALETHES.

As upon the whole, ſtorms, and calms, heat and cold, light and darkneſs, jointly contribute to the ſafety of the Univerſe.

HORTENSIUS.

The diſpoſal of theſe events, is in the hands of an all-wiſe, as well as of an all-powerful being, and may doubtleſs be conducted for the good of the whole. But I cannot compliment man, with being maſter either of ſo much power, or prudence, as to raiſe or lay the ſtorm of paſſion, juſt as health requires, or to be always in the exact temper, on which this nice experiment is founded. This ſeems to be a refinement, beyond the poſſibility of a proof.

CLE-

CLEANTHES.

It will always be a difficult undertaking to gain aſſent to a theory, which does not in general ſuit with experience; and it is more uſual to ſuppoſe, that becauſe things are ſo, they muſt be ſo *neceſſarily*. Whereas what we receive from nature, with reſpect to paſſion and inclination, is inconſiderable, to what is added by education and art. I know not whether there is in nature, a ſingle paſſion, or deſire, which it is not in our power to render ſo manageable, as that it ſhall never be very materially inconvenient to us. And on the other hand, I ſcarce know any man, be he ever ſo well eſteemed for prudence, who does not at ſome time or other, ſuffer himſelf to be the ſlave of very unquiet deſires.

SOPHRONIUS.

I think I have ſomewhere ſeen the PASSIONS compared to the horſes of the *Sun*, requiring a very nice management of the reins, to prevent their flying out of the road. Will you be our APOLLO, and teach us how to drive ſafely?

HOR-

HORTENSIUS.

Or rather how to prevent the chariot from running away with the horſes: for I think the *Body* is under CLEANTHES' direction now.

CLEANTHES.

The deſtination of the blood and humours muſt not be too long employed, in ſupporting any one ſcheme of inclination; but muſt be prudently called off, to flow in other directions, and be conducive in their turn, to ſerve a different purpoſe. — The too long, or repeated gratification of any deſire, ſeems to form and model our bodily powers to a degree of proneneſs, which when we can no longer contradict, we call *Habit*; and the antecedent progreſſive ſteps to it, *Temper*. And yet theſe might be in a great meaſure, what we would chuſe to have them; but the work muſt be undertaken early, and be dependant at firſt, on the friendly care of others.

ARISTUS.

Conſidering therefore how nice the undertaking is, and to what hands it is generally

generally entruſted we cannot wonder at ſeeing it ſo often miſcarry.

CLEANTHES.

And yet for want of this, there grows inſenſibly ſuch a diſpoſition of body, as will prove a conſtant tempter to the repetition of follies, of which we ſhall often repent, and yet perhaps never be cured: for as I have already hinted, we may bring ourſelves at laſt to be moved with ſo ſlight a touch, that imagination will act as ſtrongly upon us as reality, and thus between viſible and inviſible enemies, we muſt ſtruggle deſperately, if we mean to conquer.

SOPHRONIUS.

How far do you think the body has greater or leſs influence than the mind, in determining us to particular actions?

CLEANTHES.

It is impoſſible to be certain of that—but it is eaſy to ſee, and we may fairly allow, that the content of the body is ſeldom left out, in calculations for the pleaſure and comfort of the mind.—In proportion therefore as we have made

the

the happineſs of the body more neceſſary, it will urge its ſatisfactions with more warmth, and frequency; and by a fatal, but notorious diſpoſition, will encreaſe in its demands, the more we humour and indulge it.

HORTENSIUS.

That is, in other words, ſpare the rod and ſpoil the child. But is all this fairly deducible from your firſt favourite principle, — the ſtructure of the body?

CLEANTHES.

If I am not miſtaken, it is: — ſince a certain degree of ſecretion, and deſtination of fluids, a certain tone and diſpoſition of ſolids, are the neceſſary attendants on the actions of the body, and affections of the mind: and in whatever manner or in whatever part, they have been too frequently and habitually exerciſed, there will they incline with ſo forcible a propenſity, as it will be ſcarce in the power of judgment and reaſon to withſtand; and the ſoberer mind rouſed at length from its dream of happineſs, ſtrives, but alaſs too late, to reduce the

body to that point of moderation, from which alone ſatisfaction flows.

Invite the drunkard to lay aſide the pernicious habit, of ſwallowing down continual and intemperate draughts, and he will fairly confeſs to you, it is too late to do it; and the anſwer may be literally true; for the trembling, ſick and giddy ſtate of ſuch a man, after abſtinence, is a diſeaſe which cannot be cured, but by a free return to the pleaſing and neceſſary poiſon.— He has altered the machine, and given it laws of his own; and by them he muſt now be content to ſtand or fall.

Nature for the convenience of the human race, opens and ſhuts occaſional channels: but the end once anſwered, we ſhould not urge her to a dangerous continuance. How much we have it in our power to forward or check ſecretions, is notorious in many inſtances. —The woman, or the *Lady*, for there are ſtill a few kind mothers of that claſs, would in vain attempt to loſe her milk, while continually handling and embracing her child. The fond idea would excite deſire, and encreaſe the ſecretion of that fluid, which ſhe means to check,

ſo

ſo that a mutual ſeparation may in this caſe be ſaid, as well to wean the parent as the child.

It would not be deem'd a rational ſtep, in order to avoid hunger, to expoſe the ſenſes to beautiful ſights, or ſavory ſteams of food; or but in recollection to act over again, the delicious ſcenes of the laſt banquet.

In ſhort, not to tire your attention, theſe are a few of the many inſtances that might be brought to ſhow, that the keeping the body in ſubjection is not only a neceſſary, but a poſſible taſk; and this upon principles, which as they have a real foundation in our make and ſtructure, could not be omitted on this occaſion.

HORTENSIUS.

Give me leave to obſerve, that there is one inſtance of an attempt to keep the body in ſubjection, which is ſeldom attended with the deſired ſucceſs. I mean in the caſe of *Corpulency*; and yet ſurely this ſtate might ſeem, if any, to be ſubject to our controul.

CLEANTHES.

There are ſome conſtitutions, HORTENSIUS, ſo extreamly frugal, as to convert all the parts poſſible of their food into nouriſhment: and hence a foundation is laid for that increaſe of bulk, which becomes an imaginary, or a real burden.

HORTENSIUS.

But I am ſpeaking of perſons, who really do every thing in their power, to avoid this inconvenience: I mean, who try for the purpoſe both *Abſtinence* and *Exerciſe*.

CLEANTHES.

By *Abſtinence* in this caſe, is uſually meant an imaginary ſubſtraction of the quantity of food, by eating perhaps but one meal in the day. Now if this ſhould be attended, as I am afraid it often is, by a great increaſe of appetite for that meal, the advantages of the practice will be very trifling, if indeed any at all.

HORTENSIUS.

But *Exerciſe* muſt ſurely waſte the ſubſtance --- as is very well known to jockies.

CLE-

CLEANTHES.

If you pleaſe, let us confine ourſelves to the exerciſe of gentlemen. --- It is ſuppoſed to obviate corpulency, as carrying off ſuperfluities by perſpiration. --- Now exerciſe is either moderate or violent. The former kind of it, as it keeps the body in health and vigor, proportionally encreaſes the appetite, and powers of digeſtion: and for violent exerciſe, I believe no perſon ever thought of taking it, but upon an empty ſtomach, or a ſlight breakfaſt. And thoſe who are fond of a fox, or a ſtag chace have no averſion after it to a plentiful meal of the moſt ſolid uſually, and nouriſhing food. But this is not all: for in proportion to the expenſe of ſpirits during the ſport, and the neceſſary refreſhment after it, a ſweet and ſound ſleep takes poſſeſſion of the man, and thus greatly facilitates a due concoction of the aliment. Theſe circumſtances being neglected and left out of the computation of ſuch perſons' method of life, betrays them into that unneceſſary ſurprize, that exerciſe will not keep down their fat.

PHI-

PHILALETHES.

I have known another method tried by the fair ſex, the drinking of vinegar, in order to keep their perſons ſlender --- a practice I have heard much condemn'd.

CLEANTHES.

And with great reaſon -- and, by the by, this is another inſtance of our being the artificers of our own misfortunes, when to avoid being as we fancy inelegant, we run the hazard of being all our lives unhealthy.

HORTENSIUS.

But ſeriouſly, what is the proper and rational method whereby ſafely and conſcientiouſly to obviate a threatening, or reduce an actual corpulency?

CLEANTHES.

To introduce an expenſe in our conſtitution, whereby part of our food may be, as it were ſquandered, and never placed to the account of nutrition, which may be done by certain kinds of diet. Beſides which, let the bed be hard, the ſleep ſhort, the meals moderate, and the diſhes few.

So-

SOPHRONIUS.

It is eaſier perhaps to preſcribe methods for the health or convenience of the body, than to adviſe what is the likelieſt method to make it a profitable companion to the mind. I have ſeen many ways propoſed, and different regimens recommended, without that ſucceſs which was expected to follow; eſpecially in inſtances where *religious* motives were concern'd.

HORTENSIUS.

You think perhaps that the voluntary ſufferings of the deluded BONZES have no great efficacy in a religious light, or many other ſimilar hardſhips, which the members of particular ſects are fond of undergoing?

SOPHRONIUS.

Much I think depends on what we underſtand by hardſhips in theſe caſes? as far as any ſeverity of treatment can anſwer a religious end, I can ſee no objection to it. But I ſhall draw myſelf into an argument when I mean only to be liſtening to CLEANTHES. — Will you have the goodneſs to proceed?

CLE-

CLEANTHES.

It was in very good hands before, but if you inſiſt upon it, I will proceed. I agree with you entirely that before we ought to practice what may be called auſterities, we ſhould be very certain of their producing the ends for which they were deſigned. And perhaps this is not always the conſequence even of religious abſtinence.

PHILALETHES.

Your remark might be ſupported by experience; and has not entirely eſcaped very devout writers on the ſubject. But as this practice is not likely to extend its influence too far, we had better ſee what other errors in this affair are to be avoided: will CLEANTHES give us his opinion on this ſubject?

CLEANTHES.

Indeed I am not very willing to meddle in ſo nice a point. All I can ſay with propriety, and a benevolent wiſh of adviſing for the beſt is, that whenever abſtinence or particular diet rather feeds, than famiſhes deſire, it does not ſeem to agree with the deſign of a religious inſtitution. And that there-

therefore ſome forms of this ſort, might advantageouſly be diſpenſed with, by thoſe in whom this conſequence is found to follow.

HORTENSIUS.

The founders of religious ſects do not ſeem to have dreamt of your relative fitneſſes.

CLEANTHES.

Thoſe of meer human inſtitution, I fear do not often anſwer their deſign. At leaſt we know that confinement does not always make the *Nun* chaſte, or the *Fryar* holy,—and that ſcandalous indecencies are frequent in thoſe countries, where the uſe of wine is not permitted to inflame.

ARISTUS.

It is certain I think that we may uſe to our comfort, or abuſe to our coſt, almoſt every thing, or opportunity that is put in our power; and that in general we are too apt to pervert the ends, and fruſtrate the deſigns of Providence in our favour.

CLEANTHES.

You grant me all I aſk—for I do not ſuppoſe that a life totally exempt from any

degree of pain and ſuffering, was deſigned, or ever known to be the lot of mortal man. But if the repreſentation I have given of this matter be fair and juſt, we bring on ourſelves many of the troubles which we might avoid; many of theſe troubles are not what exaggeration makes them; and in proportion to the ſharpneſs of them, is the ſhortneſs of their duration. If after all — querulous men can find pleaſure in decrying human Nature, or ſceptical ones in doubting all that has been ſaid, they are at liberty to live on their own terms, and make the moſt of their own opinions.

HORTENSIUS.

A very fair latitude indeed CLEANTHES, but a very neceſſary one. For after all you have ſaid, opinion is the ſovereign power which regulates the greater part of the world. And *Health* itſelf is thought by ſome, not to be worth the purchaſing, at the price of ſo much pain, as denying an appetite.

SOPHRONIUS.

It would be a nice, but perhaps dangerous enquiry, how to ballance exactly pain and

and pleaſure; nor indeed is it in our power to do it. For whatever ſatisfactions we endeavour to procure ourſelves, with a certainty of ſpeedy ſufferings being the conſequence, can never deſerve the name of pleaſure. And pleaſure and pain diſtributed to us eventually, and accidentally, is too complex to admit of ſuch an eſtimate.

PHILALETHES.

As you allow every one to follow their own opinion, I am inclined to believe that the good and evils of life, are more equally diſtributed among individuals than is uſually imagined: only as ſuffering makes the deepeſt impreſſion, ſo it is apt to make the loudeſt noiſe: while ſilent ſatisfaction glides on imperceptibly, a tranſparent unheeded ſtream.

HORTENSIUS.

I know one thing, PHILALETHES, that I ſhall leave this company with a kind of pain, I never knew before. But I muſt alſo acknowledge, that I have felt pleaſure of a new and unuſual kind: which moſt predominates I ſcarce can ſay. I ſeem however to have acquired new powers, which I long

to

to employ; and if I ſhould come off conqueror in the conflicts of youth with danger, I will come, and lay my trophies at my inſtructor's feet.

PHILALETHES.

We have all obligations to CLEANTHES for his obſervations; and every age, I preſume, may profit by them.

CLEANTHES.

If I have given my friends pleaſure, I am happy, and in this agreeable condition permit me to take my leave. Farewel to all this company.

ALL.

Farewel, CLEANTHES.

BRITISH
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MUSEUM

FINIS.

2

An ENQUIRY into the STRUCTURE OF THE HUMAN BODY,

Relative to its

SUPPOSED INFLUENCE ON THE MORALS of MANKIND.

By CHARLES COLLIGNON, M.D. F.R.S.
and PROFESSOR of ANATOMY at *Cambridge*.

THE THIRD EDITION CORRECTED.

SPLEN *ridere* FACIT; COGIT *amare* JECUR.

——— *Sunt certa* PIACULA, *quæ Te*
Ter purè lecto poterunt recreare libello.
Invidus, iracundus, iners, vinoſus, amator,
Nemo adeo ferus eſt ut non miteſcere poſſit,
Si modo culturæ patientem commodet aurem. HOR.

CAMBRIDGE,
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M.DCC.LXXI.

BRITISH MUSEUM

TO HIS GRACE THE

DUKE OF GRAFTON

CHANCELLOR

OF THE

UNIVERSITY OF CAMBRIDGE.

MY LORD,

HAVING occaſion to reprint ſome Sheets, that have been twice favorably received, on a Subject which your GRACE has been pleaſed to honour in a very diſtinguiſhed manner, I could not omit the opportunity of thus publickly acknowledging my Obligations to the DUKE of GRAFTON.

May

May you long, My Lord, very long continue to preſide over this UNIVERSITY; ſo fruitful in Men of Abilities, that your GRACE can never want opportunities of indulging your favorite paſſion, that of countenancing, aſſiſting and rewarding Merit.

I am,

MY LORD,

Your GRACE's

moſt obliged

and obedient Servant,

CHARLES COLLIGNON.

Cambridge,
Jan. 24, 1771.

An ENQUIRY into the STRUCTURE OF THE HUMAN BODY, &c.

TO remove the objections that have been made againſt Providence by ſome, as if he had formed men of ſuch materials, as almoſt neceſſarily impelled them to illicit actions, is the deſign of the following ſheets. A deſign interwoven with the ſtudy, and demonſtration of the Structure of man; and therefore a very natural ſubject of the Author's reflections. And which it is hoped will be received with the uſual candor of this Seminary of Religion, and Seat of Literature.

But it will not be found diſadvantageous to the ſubject, to ſet out at firſt with ſome medical reaſoning. For it will by and by appear, that for want of duly attending to the relative fitneſs of things, not only the Preſcriber, but the Preacher may miſcarry:

And that this fitneſs conſidered with a view to the art of healing, will greatly clear up the ſubſequent reflections, on that of reforming.

The remedies which Phyſicians apply, have no innate, and abſolute qualities; but ſuch only as the nature of the parts which they touch, or can influence, will allow them to exert; ſo that a variation in the ſtructure, or condition of parts, will vary, and even ſometimes fruſtrate the effects of a medicine. And hence the claſſing of remedies which have no univerſal, or invariable effects, as it tempts many to profeſs a Science, which ſeems thus eaſy of attainment, ſo will often really diſtreſs the mind of a conſcientious preſcriber.

For how few among the many that offer their ſervices to the ſick, will at firſt keep clear of the ſpecious temptation, of attacking a diſorder by ſome privileged medicine, ſent to it in its ſuppoſed fortreſs? and with which aids, all Catalogues of both ſimple and compound remedies do too much abound. Whereas the attentive practitioner quickly finds, that there is a time for all things, neceſſary to be obſerved, to ſecure even a poſſibility of ſucceſs; and that a haſty

haſty determining of the diſeaſe, and an indiſcriminate application of the remedy, proves as little for his own reputation, as for his patient's advantage. For after all, what is this but to act the part of the *ſelf-conceited Nurſe*, that fatal character to the human race, who like Homer's Hero, though with other weapons :

— πολλας ιφθιμυς ψυχας αϊδι προϊαψεν.

and indeed were diſorders as eaſily known as named, and every appropriated remedy as certainly efficacious, as it is ſure to be applied by ſuch people, there would be no want of Phyſicians in the world, whoſe very buſineſs it is to make theſe neceſſary diſtinctions; but who are frequently not called upon, till fatal experience has convinced the Patient, that ſuch diſtinctions ought previouſly to have been made.

As remedies therefore have no neceſſary, ſelf-exiſting, independent virtues, conſidered abſtractedly from the Body to which they are applied; ſo the ſame is (in a great meaſure at leaſt) true of diſeaſes. I queſtion whether there can exiſt a morbific cauſe, which no Conſtitution, Sex, Age, Climate, Circumſtance or Condition is capable of e-

luding. At leaſt we know that thoſe moſt virulent deſtroyers of mankind, Plague and Poiſon, cannot claim this privilege: many eſcaping the former, though conſtantly converſing with the ſick; and many Animals feeding innocently on the latter, and ſometimes even the human race.

Nor is there any thing that need aſtoniſh us in all this. Man's Body is made of matter, as well as the reſt of the Creation, and while alive muſt be ſubject to the laws of matter, and motion; and every thing applied to it, whether as food, or phyſic, can act only by being put in motion, and communicating that motion to certain parts. And it is no more ſurpriſing that the ſame cauſe ſhould not operate equally on all bodies, than that the ſame degree of heat, ſhould not equally affect Gold and Lead.

If it be objected, that *Hippocrates* refers us to a Θειον τι, as the cauſe of ſome diſeaſes: we anſwer, that he did not mean thereby, ſuch an exertion of the divine power, as ſuſpended the known laws of nature in thoſe diſeaſes; in which ſenſe only, this could be any objection: but he either means to conceal

ceal his ignorance of the true cauſe of the diſeaſe, under this ſo ſpecious a ſuppoſition; or really ſtruck with the horrid appearance of ſome epileptic Patient, he fancyed it inflicted as a judgement, and ſo of divine original.

It appears then that a relative fitneſs of Body may be as neceſſary for the admiſſion of a Diſeaſe, as of a Remedy. And upon this relative fitneſs of cauſes and their effects, is built the whole of rational practice; and this knowledge poſſeſſed in greater, or leſs perfection, determines the ſeveral degrees of reputation poſſeſſed by different practitioners; and the total want of which, is the glaring badge of the audacious, and deſperate Quack.

There have not been wanting thoſe, who have thought this knowledge too extenſive for human nature to compaſs. While others, as though it were confined in too narrow bounds, have increaſed, inſtead of removing the difficulty. And both are in the wrong. To prove the firſt ſo, we need but to appeal to the number of ſuch, who have been recovered from long, and dangerous illneſſes, of which the nature was explained, the conſequences foreſeen, and

the

the effects of the remedies foretold. Nor let it be objected that this ſucceſs muſt depend on certain, and repeated experience; for it is granted. But then we aſſert, that what was the labour of Ages, to our Predeceſſors in practice, becomes our own on eaſier terms. Namely, by the ſtudy of their works; and that the many hours they loſt in a miſtaken theory, for want of underſtanding the circulation of the blood, and in a miſtaken practice, for want of that knowledge, is ſo much time, and experience gained to their ſucceſſors.

But it is the ſecond ſort of men who multiply cauſes *ad infinitum*, who have contributed to this miſtaken notion; eſpecially ſuch as have created imaginary governors, or rather tyrants, ſhall I call them, of the human frame. If it were not attended with ſo much danger to the public, one could almoſt be diverted at the abſurd Rhapſodies of theſe writers. What a whimſical Triumvirate has *Dolæus* given us? *Microcoſmetor*, King of the Brain. *Cardimelech*, of the Heart. And *Gaſteranax* of the Abdomen! and what mad pranks does he not make theſe royal Perſonages play? ſpeaking of the *Phrenitis*, he

he thus deſcribes it? "*Quemadmodum Imperatoris illud monſtrum Nero, furibundo ardore Romanas ædes accendit, indeque maximas turbas excitavit, ſic, et hic noſter Microcoſmetor ſit Coſmetorges, i. e. Rex Iræ.*" A very improper ruler ſure for the rational part of Man. And indeed he ſometimes (we are told) quits the reins of government rather abruptly: "*Coſmetorges aliquando a ſeipſo vindictam poſcit, et tanquam Ajax, in proprium gladium incumbit.*" This is the caſe in melancholy. But in madneſs it is, that he ſhines ſupremely miſchievous, and ſcatters his fire-brands in ſport. "*Hoc in affectu (Mania) Microcoſmetor nobis eſt quaſi incendiarius, qui ſpiritus animales hominis accendit. Qui ita accenſi inſtar Vulpium Samſonicarum, percurrunt omnes foſſulas cerebri.*" Theſe and ſimilar effuſions of an overheated imagination to be met with in writers of this Stamp, would indeed extend the territories of medical knowledge beyond the reach of the life as well as the apprehenſion of man. But to return. —

Thus much I ſuppoſe will be allowed me, 1ſt, That God has created ſubſtances, Vegetable, Animal, and Mineral, with certain fitneſſes relative to the ſtate of Man's

Body, both in health and ſickneſs, and whereby the former may be preſerved, and the latter often removed. 2dly, That we are capable of diſcovering what theſe relations are, ſo as to apply them properly for the benefit of our fellow-creatures. 3dly, That if we apply them unſucceſsfully, through ignorance, or inattention, it no ways deſtroys the certainty on which much of the art of Phyſic is founded. And laſtly, That the changeable condition of our bodies, by varying the effects of the ſame application, though it may aſtoniſh heedleſs and unreflecting men, is a very natural effect, of an unavoidable cauſe. For whatever alters the tone of the Solids, (by which is meant a certain degree of ſtrength and reſiſtance,) and deſtroys the proper craſis of the fluids, lays a foundation for, if not actually brings on a diſeaſe: while whatever has the power of bringing back theſe parts to the point, or nearly ſo, from whence they firſt deviated, lays a foundation for, if not abſolutely performs a cure. Thus far of the medical ſtate of things.

As there are no two bodies perhaps in the world, ſo exactly alike in their conſtruc-

tion,

tion, as to be affected in the ſame degree either by the force of external Objects, or the byaſs of internal reflection; ſo there muſt ever be a vaſt variety in the natural and innate propenſions of men: natural and innate perhaps, but not unalterable. At leaſt it is the deſign of the following obſervations to enquire, how far (the natural ſtructure of the body conſidered) man may ſtill be *free*; free from the greateſt tyranny, that of unreaſonable and impatient deſires! and how far the fatal force by which he is drawn aſide, may be imputed to ſome acquired imperfection in his ſtructure. And then if by any rule of conduct, we can prevent that alteration taking place, it will then be allowed, "that Providence has not formed men of ſuch materials, as neceſſarily impel them to illicit actions."

Man is compounded of Soul as well as of Body; and ſo compounded, that they frequently ſtruggle, and occaſionally conquer each other. Whatever be the mode of communication between theſe differing parts, or which ever firſt proves a traitor to the other by ſtubborn rebellion, inſtead of friendly intercourſe, the man is ſure to ſuf-

fer. Inſtances of this are the produce of every hour. The perceptions of the mind are at ſometimes preternaturally ſuſpended; at others, as painfully acute. In thoſe diſeaſes (for ſuch they are, however momentary) the Paſſions, how is the natural ſtrength of Reaſon and Judgement impaired! a word, nay, even a look ſhall have power to pull reaſon from her throne, and make the evening which began with the ſocial intercourſe of friends, terminate like the bloody contention of the *Centaurs* and *Lapithæ*. In other caſes, the tide of Life, inſtead of ſwelling into ſtorm, is almoſt congealed into ſtagnation; and the material part, inſtead of being agitated into furious motion, degenerates almoſt to lifeleſs Clay:

——*She pin'd in thought.*

She ſat like Patience on a Monument
Smiling at Grief——

The not unuſual effect of diſappointed hope, and ſilent ſorrow:—happy for the marble, if at laſt it can be brought to *weep*.

The nearer we come to underſtand the influence, and aſſiſtance which our bodies give to theſe, and the like unfortunate changes,

changes, the nearer we ſhall approach to the ſpring of our rational happineſs. For the Body is in general ordained to be the medium of our pains and pleaſures here below. And with reſpect to the joys ariſing from health, I ſhall not think I advance an improbability in aſſerting, that the regular government of our paſſions, is more preventive of the troubles, and even decays of the body, than the guarding againſt unfavourable ſeaſons, or unwholſome diet. At leaſt, that the duly tempered mind, will in general carry about with it ſo heroic a body, as bravely to bear up againſt rude attempts, and dangerous efforts for its deſtruction.

The unthinking, ſelf-contented peaſant, feeds on the coarſeſt fare, braves the unfriendly dews, and dares almoſt the whole artillery of Heaven, perhaps without an ail. While his maſter, formed in as rough a mould, and partaking of ſome indulgences, which the other lacks; yet wearied with anxious projects, and tormented with eager deſires for a ſplendid fortune, neither taſtes the refreſhing ſleep, nor enjoys the balmy health of his poor contented hind.—

Obſervations of this kind will appear of more extenſive conſequence, than at firſt ſight, perhaps, would eaſily be imagined. For beſides that, thoſe who pay the leaſt attention to the rational means of being well, are uſually the moſt querulous amongſt us; there are, who by an equally fatal extreme, are too ſollicitous to enjoy the happy ſtate when found;—who ſink *below* happineſs, by aſpiring to riſe *above* Health. A conſtant attention to any one particular point, is always prejudicial to man: but a reſtleſs anxiety about preſent health, is to poiſon at the fountain head, the ſource from whence ſuch bleſſings flow. Nay, ſo foreign is it to the voice of reaſon, and experience, that *Hippocrates* even adviſes ſome occaſional excurſions into mirthful jollity, as ſafer than the contracted path of unremitting regularity. However that may be, what we fear, we already in ſome degree feel: and ſome have brought themſelves to ſuch ſtrong feelings of imagination, and ſuch durable impreſſions of fancy, as no art has been capable at laſt of eraſing. A cruel refinement this, upon ſelf-deceit, when we have not only opened the fatal *Box*, but cannot ſhut it again ſo quick, as to confine *Hope*.

But

But it is not deſigned to deny, that we are liable, without great care, to be byaſſed by ſome internal feelings. The Sects of Philoſophers probably firſt aroſe, from the conſtitutional diſpoſitions of their reſpective founders. It would not, perhaps, have been an eaſy attempt to have made *Cato* an *Epicurean*, or *Mark Anthony* a *Stoick*. Nor is it every one at this time of day, that can modeſtly doubt, or decently diſpute. The dull and phlegmatic cannot ſoar with *Plato*, or think with *Tully*. The impetuous, reap no laurels by a *Fabian* delay; nor the cautious poſt to conqueſt with a *Cæſar*'s ſpeed. But yet may we bend, what we cannot break; and prune the luxuriancies, of what we cannot eradicate; and ſo blend the jarring ingredients of a faulty frame, as to become happy to ourſelves, and profitable to others.

To underſtand which poſition, we muſt obſerve in a general way, that the ſubſtance of the body is twofold, which may be divided into Solids and Fluids; and experience warrants our aſſerting, that the one contains the other. Theſe fluids are originally in the form of Blood, and from whence every other fluid derives its origin. This red Blood

is

is in perpetual motion, called its circulation, and ſo contrived, as very frequently to viſit every, the minuteſt part. The Solids are nouriſhed and maintained by the fluids; and thoſe fluids in their turn kept in motion by the Solids. Hence then to ſee how health, not only of body but mind, are under the influence of theſe, we muſt examine the Blood, and next thoſe Solids which have the principal ſhare in this Enquiry; and theſe are the fibres, and nerves. And then whatever may be the diſpoſition of man, examine what innovations we are capable of introducing, by the regulation of theſe particular parts.

Of

Of the Blood.

THAT fluid which is to contribute to Health and Happineſs muſt conſtantly and freely flow. *Vivitur ex motu*, is the firſt of Aphoriſms, and as comprehenſive as it is conciſe. And if the purity of even water, which is in its own nature elementary and unmixed, continues ſuch only in the *exercita curſu flumina*, what difficulties may we not think the purity of Blood expoſed to, which is a compound of ſuch diſcording principles? which flows in ſuch confined channels? which is liable to the dominion of ſo many tyrants? But yet man was never meant to be, nor ever really was the ſport of Fate or Fortune. That Idea and Expreſſion ſerved well enough to throw a cloud over ſome perplexities, and to cut the Gordian Knot of ſome difficulties which the Pagan Theology could not unravel; and has given riſe beſides to not inelegant deſcriptions in ſome of their Poets. And thus far it may be ſuffered to go; but not a ſtep farther. For in fact, ſuch is the nature of the fluid in queſtion, that Sobriety in every animal Indulgence, and Temperance in every

ry intellectual purſuit, will leave it in that ſtate for the moſt part, which is beſt calculated for the happineſs of the individual. For however the Souls of men agree in their more notorious Qualities of Immateriality, Immortality, &c. There is no neceſſity that there ſhould be, nor would there ariſe any advantage if there was, a ſtrict ſimilarity in their other diſpoſitions. On the contrary, the difference obſervable in the mode and manner of the Soul's exerciſing its functions in different men, is advantageous to the good of the whole; while all Mercy and Pity; or all Fortitude and Reſolution, would probably be ſubverſive of that univerſal ſcheme of Harmony, which was meant to ſpring from this apparent diſcord. And that men who are laying Siege to one and the ſame object of their Ambition, ſhould differ widely in the manner of carrying on their approaches, is ſo far from favouring the notion of Chance, and Fortune, that it proves in favour of ſuperintending Providence: for thus is there ſcope given to the unnumbered inhabitants of the globe, to purſue and even attain the deſired point, without treading on, or overturning their fellows in the Race.

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The Blood then is allowed to be a very material inſtrument, in the actions of the rational world; nay, ſo great an influence has this fluid been ſuppoſed to have upon our moral, as well as natural Life, that greatneſs of Soul and Sentiment, every noble and heroic act, are attributed almoſt proverbially to a particular degree of excellence in the blood, tranſmitted down to us from the veins of our Anceſtors; but whoſe ſtream flows not always pure, and untainted to the lateſt deſcendant of noble Stocks. And even other ſciences borrow the metaphor to expreſs high degrees of merit, ſuch as the great Orator's, "*Sanguis et Color Orationis.*"

Hippocrates talks of making men wiſer by Diet: and it has been ingeniouſly debated, how far the morals of men might be amended by altering their maſs of blood. The thought is not entirely chimerical, when confined within proper bounds. The heat, and other properties, which wine imparts to blood, are too notorious to need deſcription: and to which ſhameful metamorphoſis of the divine Image alludes probably that antient, but perhaps fabulous tradition,

which tells, that the earlieſt cultivators of the Vine, were wont on that occaſion to make uſe of the emblematical manure of the dung of Lambs, and Lions, Monkeys, and Swine. And who knows not that thoſe Productions, which were meant to ſupport our Life, and refreſh our Nature, may, by ſtudied refinements be converted into fuel for illicit flames? and that ſomething even worſe than diſeaſe and death, may be the fatal conſequence of an unlimited indulgence at the Epicurean's Board?

It would ſeem then, that to ſecure an unruffled calm in the breaſt of man, and to maintain the empire of reaſon, againſt the attack of lawleſs paſſion; ſome attention muſt be paid to the courſe, and quality of this fluid. Nor can any one be at a loſs, how to conduct himſelf in this important undertaking, while Experience is at once an Avenger, and a Guide. It is a very trite, but at the ſame time, injudicious enquiry, what is, in general *wholſome:* And which *Van Swieten* not unaptly compares, to aſking, whether the Wind is fair, without ſpecifying to what Port we are bound. It would be giving uſeleſs, as well as abſtract-

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ed advice, to ſay, that the Blood muſt be kept temperate, and fluxile. Every man of ſenſe knows when he riſes refreſhed from Table; and when he retires to reſt a chearful, and a rational Being. That meaſure is to be always his Rule of Action, whatever relation it bears to that of other men: ſo again, muſt each man determine for himſelf, how far to hurry, or expend his fluids by exerciſe. Some men have ſet out with mirth, and chearfulneſs, who have returned peeviſh, and diſcontented, becauſe they returned too much fatigued: And to remove that uneaſineſs, have indulged in exceſs of mirth and wine. Every Conſtitution cannot equally bear to ride, much leſs in the moſt rapid manner: And ſome can even enjoy Health, and Reſt together. I have been the more particular on this head, becauſe rough Exerciſe is the darling Idol of the *Engliſh:* And Youth, fired by examples from the Greek and Roman Games, are apt to engage too far in manly ſports, not promiſcuouſly beneficial to *All.*

Every one, I ſuppoſe, is well enough acquainted with the celebrated fiction of *Medea*'s propoſal to reſtore *Æſon* to youth and

 vigor,

vigor, by letting out his old, and effete blood, and filling his veins with better; or in *Ovid*'s own words,

——— *Veterem hauriré cruorem*
Ut repleat vacuas juvenili Sanguine Venas.

This fiction was realiſed about the middle of the laſt Century. Dr. *Lower* at *Oxford*, having made ſeveral experiments by injecting different liquors into the veins of animals, came at length to ſuſpect, that the blood of one animal, might ſafely be injected into the veins of another: He made the experiment with ſucceſs, and at laſt brought it to ſuch perfection, as eaſily to convey the Blood from the divided Artery of an animal, into the Vein of a human Subject; a proper quantity of blood being firſt taken away, to make room. Lamb's Blood was generally preferred for the purpoſe.

The *Transfuſion* of the blood was tried upon the human Subject, in more than one inſtance, both in *France* and *England*; and ſeemingly with good ſucceſs. But as all ſtriking diſcoveries ſeem to throw a ſhade of diſgrace on thoſe, who have not been ſo happy as to have any ſhare therein; and there are always people weak enough, to fear

new, and bold ſtrokes in Phyſic; ſo this, as carrying with it ſomething uncommonly bold, and adventurous, ſoon gave way to the attacks of the multitude. A Woman was perſuaded by ſome of the faculty in *France*, who were the warmeſt in oppoſing this practice, to inſiſt on having it performed the third time on her huſband, who had been recovered by it from Madneſs twice before. The man died after the Operation; but upon a civil inquiry, it appeared he had been previouſly poiſoned. The thing then became the object of public regulation, and was fettered with ſuch reſtrictions, as to prevent its making any farther progreſs.

A proper regard for the welfare of mankind, rendered our countrymen, very wary, and cautious in their trials, ſo as, (if I miſtake not,) to refuſe an offer made them by the government, of having the bodies of Malefactors, to make experiments upon. This tenderneſs would rather increaſe, than eradicate any prejudices which the novelty of the undertaking naturally occaſioned; and thus the affair ended at home, with leſs noiſe indeed, but with more reputation than in *France*.

Though

Though many advantages were propoſed, as the conſequence of this transfuſion of the blood, the moſt ſpecious was that which *Lower* mentions; namely to reſtore blood quickly to thoſe, who in Battle, or by any other Accident, had loſt ſo large a quantity of it, that the remainder was inſufficient to preſerve life, or turn the aliment, into chyle. But whether ſo weak a ſtate of body, is capable of admitting, and circulating a ſudden reinforcement of Blood, may I think be juſtly doubted.—The other, and next moſt material enquiry is, whether by putting in a quantity of good blood, the remaining bad blood can be amended, or will not rather itſelf be changed, and vitiated by degrees. This is certain, that if the *Viſcera* have contracted any ſtain, it will prove a conſtant ſource of infection to whatever blood you put in. And therefore *Lower* diſſuades the Practice in ſuch caſes, quoting the well known remark of the Poet,

Sincerum eſt niſi vas, quodcunque infundis
aceſcit.

This Scheme, as very extraordinary in itſelf, and not very foreign to the plan of amend-

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ing men's morals, by altering their Blood, I thought not improper to mention.

But I would in the laſt place recommend Reaſon, ſtrengthened by Religion, as the moſt efficacious Inſtrument, to curb painful, and dangerous commotions of the blood. And how great and ſenſible the pleaſures are which wait on this greateſt (though uſually moſt ſilent) of Conqueſts, will be beſt known to thoſe, who by avoiding every vicious indulgence, and cultivating every noble, and worthy Sentiment, endeavour to diſcharge their duty, in the moſt acceptable manner, to their Maker, their Country, and their Friend.

And that a devout frame of mind, does greatly affect the material functions of the Body, might be collected (if other proofs could not be found) from that tyrannical efficacy which falſe Religion, and its Conſequences exert on its many deluded followers. Dejection of mind beginning; Amazement and Horror continuing; and (as we have too often ſeen, and even in theſe our days) Diſtraction terminating the melancholy Scene.

Of

Of the Fibres.

THE next parts concerned in this enquiry, are the Threads, or Fibres, which by their various form, and different force of Coheſion, conſtitute the Solids of the Body: That is, form the coats of the Veſſels, the ſubſtance of the Muſcles, and the firmneſs of the Bones; three very eſſential parts to the healthy exiſtence of Man. The Fibres have a natural elaſticity, as may be obſerved by the receding of their extremities, in a gaping wound: beſides which they are endued with what Dr. *Nicholls* calls their *Vis reſtitutiva*, or a power of gradually returning to their proper length, after having been forcibly overſtretched, as is ſeen after Strains, Delivery of the Fœtus, *&c.* Beſides which they are ſuppoſed to be always in a certain degree of Tenſion, which is therefore called their *Tone*; whether different from the elaſticity above mentioned, is not neceſſary at preſent to enquire. It is probably this ſtate of the Fibres, which gives that ſtrength and firmneſs of the fleſh which is perceptible in Health, and on this ſide the depredations of Age. Authors go

ſtill

ſtill farther, and ſuppoſe a kind of *Tonic Motion*, or a power of keeping up a proper reſiſtance to the force of the pervading fluids, and a ſalutary preſſure on ſuch as flow within their influence. When theſe are conſidered as making the coats of the veſſels, they become of more apparent importance in their influence over health; but it will not be difficult to underſtand, how on every account they bear a relation to the preſent Enquiry.

It is neceſſary that our Fibres ſhould be in ſuch a ſtate, as readily to admit the nutritious particles of our food; yet neither ſo weak as to be overdiſtended with the force of the circulating fluids, or ſo tenſe as to be unapt to receive them. In the one caſe, the part withers, in the other, it ſwells. We have inſtances of this, both in a natural and preternatural ſtate of the body. In Sleep, there is ſo manifeſt a relaxation of the Fibres, that during this ſtate of inſenſibility, the body becomes more plump, ſo as that Ligatures, if cloſe, are apt to be painful. Whence the cuſtom with many, to unbutton the Collar at going to reſt. The Colour is alſo at this time more florid;

and uſually a greater degree of perſpiration, and in ſome ſubjects, a plentiful ſweat breaks out. A very oppoſite ſtate of the Fibres to this, namely, a tenſeneſs of them, is the conſequence of the winter's cold: when the Skin ſhrivels up, and the parts are remarkably contracted; and during which, Perſpiration being diſappointed of an exit at the Pores, makes a ſucceſsful effort to eſcape by the Kidneys; whence the difference of that evacuation, in the different ſeaſons of the year. In a preternatural ſtate of the body, this viciſſitude in the ſtate of the Fibres, is likewiſe obſervable, but never more ſo than in the paroxyſms of an intermitting fever: when in the cold fit, we look pale, ſhrink and tremble; in the hot fit, heat and colour return, and a profuſe Sweat commonly finiſhes the attack for that time. From what has been ſaid, we may ſee the propriety of the term *relaxation*, when applied in a metaphorical ſenſe. For though meant in general of ſuch employments, or amuſements, as were ſuppoſed to unbend, and refreſh the mind, yet in their conſequences, may be literally applied to a relaxation of the body. As in fact, a long and cloſe attention of the mind, has a

tendency

tendency to dry up and overbrace the body. Perhaps Providence has thus given a check to that inſatiable thirſt of Knowledge which is often prejudicial, either by feeding our pride, or by deſtroying our health? and has thus made ſocial intercourſe, as abſolutely neceſſary, as it is natural, and decent among indigent fellow-creatures? this at leaſt we may ſay, that we are hereby cautioned to guard againſt all peeviſh diſcontent, and moroſeneſs, by a moderation in our purſuits of intellectual improvement. Since the wiſeſt, are not always either the happieſt or the worthieſt of men.

A hereditary Debility, and Laxity, in theſe original *Stamina*, conſtitute a weak and lax ſtate of the Solids; as a contrary extreme, or too great a degree of elaſtic tenſion, produces a conſtitutional diſpoſition to an oppoſite claſs of diſorders, namely, inflammatory. We ſee this doctrine proved *a poſteriori*, by the different effects of hot, and cold baths, the former evidently relaxing, the latter bracing up, and ſtrengthening the Fibres. Inſomuch that ſome northern barbarous Nations, are ſaid to plunge their Children as ſoon as born,

into the River, that they may try their natural, and give them an additional ſtrength; no ways repining, when by this method they are ſoon killed; as thinking a conſtitution, that cannot bear this trial, incapable of ever becoming advantageous to its Country, or comfortable to itſelf. On the other hand, in proportion as a ſoft, and ſhameful effeminateneſs got ground among that (once hardy people) the *Romans*, the uſe of perfumed ointments, and warm baths, became more frequent, and irreproachable.

Something like theſe effects, our bodies will naturally feel, from that conſtant univerſal Bath we live in, the Air. And as this is ſometimes hotter and drier, at other times warmer, and moiſter, and thus in all the poſſible viciſſitudes of our uncertain *Engliſh* atmoſphere, we cannot wonder at finding ſo great a fluctuation in our health. There is a month, famous to a Proverb among us, for inſpiring gloomy thoughts, and deſperate actions. If we extend all this one ſtep farther from the caſual influence of a day, to the more permanent one of a whole climate, we may in part account for the various make, and ſtature of men, the difference

ence of their parts, and geniuſes, and in ſome meaſure for their virtues, and vices, as far at leaſt as they flow from an indulgence of conſtitutional proneneſs. *Aſiatic* Luxury, and *German* Intemperance, have been uſually aſcribed to ſuch a cauſe. And hence there ſeems an elegant propriety in *Monteſquieu*'s obſervation, that all Laws are or ſhould be calculated, with a relative view to the influence of the Climate, on the manners, and diſpoſitions of the people.

The fluids of our bodies, and eſpecially the Blood, will ſuffer in their health, and texture, from a vitious ſtate of the Solids. And hence it is, that the paſſions of the mind, however they may be firſt in fault, do ſo inſtantaneouſly ſpread the miſchief over the material part of us; and which miſchief muſt ever be in ſome proportion, to the force of reſiſtance, which in ſuch caſes the Solids and Fluids are capable of exerting. Hence as the Paſſions meet with a ſtronger, or weaker frame, muſt they rage in greater, or leſs degrees; become ſubſervient to the true enjoyment, or perhaps only to the amuſement of the mind. How great the difference, even in the conſtitution

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of lawful paſſions, is elegantly and graphically deſcribed by a celebrated Divine in the inſtance of Joy. " *Joy* (ſays he) was not " then, that which now often uſurps the " name; that trivial, vaniſhing, ſuperficial " thing, that only gilds the apprehenſion, and " plays upon the ſurface of the ſoul. A ſudden blaze of the ſpirits; the exultation of " a tickled fancy, or pleaſed appetite. Joy, " was then a maſculine, and a ſevere thing: " the recreation of the Judgment, the jubilee " of Reaſon." And thus will it ever be in all the other rational affections of the ſoul, where a proper cultivation of the mind, and a prudent regulation of the body, are happily met together in the ſame man. Of ſuch importance is it, by what means we may, to adapt the body to receive, and reflect the ſplendor of the ſoul.

But farther — The growth of Animals as well as of Vegetables, is the conſequence of a gradual unfolding and expanſion of their veſſels; by a ſlow, and progreſſive inſinuation of fluids, adapted to their reſpective diameters, until being ſtretched by the utmoſt bounds allotted them by Providence, they reach their ſtate of perfection, or in other

other words arrive at their full growth. This gradual unfolding ſeems to depend on the progreſſive, and percuſſive force of the circulating fluids; which force of circulation, elongating the Fibres, ſeems in ſome conſtitutions too great, in proportion to the force of their lateral extenſion; or in other words, the animal grows too faſt, and thus the Fibres are not nouriſhed in all parts equally. And therefore it is, we ſee thoſe premature growths generally attended with a great weakneſs of the blood-veſſels, eſpecially thoſe of the Lungs. From this account we may underſtand, why children who diſcover an uncommon penetration, and ſtrength of genius too early, are ſo often ſhort lived: becauſe a great part of thoſe ſubtle fluids, which ſhould give ſtrength and maturity to the body, are called off to become ſubſervient to the operations of the mind.—*Quintilian*, who had juſt experienced this cruel ſtroke, by loſing a Son in whom were the promiſes of early and uncommon merit, makes the ſame reflection; but argues with a kind of ſullen impiety on the cauſe, as though through the Envy of the Gods. " *Ut prorſus* (ſays he) *poſſit hinc eſſe tanti fulminis metus, quod obſer-*

obſervatum fere eſt, celerius occidere feſtinatam maturitatem; et eſſe, neſcio quam, quæ ſpes tantas decerpat, invidiam; ne videlicet ultra quam homini datum eſt, noſtra provehantur.

Whatever therefore conduces to defraud the body of its nouriſhment, while in a growing expanding ſtate; as too early an application to ſerious employments; or which when grown, enervates and debilitates the vigor of its fibres, as ſhameful eaſe, and unremitting ſloth: Or on the contrary, what heats and dries, and winds up the man to an offenſive degree of tenſion, as exceſs of liquor, and improper labour, has a manifeſt tendency to render the body an uneaſy companion, or rather a boſom traitor to the ſoul.

Of

Of the Nerves.

WE come now to the moſt difficult part of our Subject. A kind of boundleſs ocean; a deep unfathomable abyſs. The Nerves are thoſe (almoſt tyrannical) inſtruments of our ſenſations, without which we can have no bodily perceptions, and by the means of which we can ſuffer ſuch variety of pains. So that the ingenious author of the *Neuropathia*, had reaſon to exclaim,

O fortunatos nimium, ſua ſi bona nôrint,
Queis cerebrum et nervi nativo robore pollent,
Spirituumque latex dives fluit, ac generoſus!

For the different ſtate of nerves in different men, is no inconſiderable ſource of that variety of characters to be met with in the world. 'Tis theſe that, in a great degree, form the man, whom no threats can move, and no dangers affright. That ſupply the flowing ſtreams of oratory; or keep back almoſt breath, as well as words; that rouſe to madneſs; melt to ſoftneſs, or fix to inſenſibility.—But let me not be miſunderſtood, as if I meant hereby to make man a meer machine. For if Reaſon were capable of

holding her peace at ſuch an aſſertion, Religion would certainly cry out. But this only is to be underſtood by it; that as the Nerves are by the conſtruction of our bodies, made the neceſſary mediums of our pains and pleaſures; and as the hinges on which the moſt of human actions turn, are the purſuing of what we wiſh, and avoiding of what we dread; it cannot be denied, but that our actions muſt be byaſſed by the probable conſequences of them, which we paint to ourſelves: and yet more ſo, if perchance we have taſted of the bitter pill, and can quote experience in our favour. Thus can I conceive a man fired with an honeſt, or (if you pleaſe) even an enthuſiaſtic love for his country, without daring to burn with *Scævola*, or bleed with *Regulus*. As I can (on the other hand) that the exquiſite torments, deviſed in ſome *Chriſtian* countries, ſhould ſometimes not be able even to extort confeſſion. But as I cannot allow human nature to ſupport itſelf under exquiſite torments, without internal aids, which the world cannot give; ſo can I ſcarce conceive this to have been the caſe with thoſe enthuſiaſtic *Romans*, who courted ſuch deliberate deaths; and I muſt abſolutely refuſe it to horrid

horrid Regicides, in every age, who muſt ever ſtain the annals of their Country.

It will eaſily be collected from hence, that I ſuſpect there muſt be a ſtrength, and ability to bear bodily torture, before a man can attempt the character, or arrive at the reward of a ſuffering *Hero*; and that many Heathens have probably been indebted for their reputation in this kind of conflict, to ſome natural, or acquired inſenſibility of the *Nerves*.

Nay, invention has been called in, to give artificial fortitude, where (even corrupted nature) could not keep the field. I mean on thoſe ſhocking, and barbarous occaſions, when loud, and noiſy inſtruments were forced to be employed, to drown the piercing ſhrieks of innocent children, thrown to fry in agonies, to the honour of the DEVIL.

There are doubtleſs, many good and upright men in the world; and in a degree, beyond what a meer heathen could ever have conceived. And yet (who with all theſe ſuperior advantages) would not venture to promiſe for themſelves what the Poet (as ſuch) has beautifully done:

Si fractus illabatur orbis,
Impavidum ferient ruinæ.

Nay, whom Storms, and Thunder, and ſimilar alarms, do too often, as it were, *conſtitutionally* affright.

But be it remembered, that theſe reflections, are not meant to extend to thoſe ſacred Characters, that braved every Danger, and felt every Torture, that the rage of Perſecution could invent. Theſe had ſupernatural aſſiſtances to carry them through this, their fiery trial: and therefore no arguments can be drawn from thence to invalidate the force of the preſent reaſoning.

But to come yet nearer to the ſubject of this Enquiry. The Nerves, like the Fibres, and other Solids, are capable of being improved in what (I may call) their fortitude; and of being degraded from that height of firmneſs they were formed to poſſeſs.

If the Nerves of the female are delicate, weak, and eaſily put into hurries; yet by moderate exerciſe, and many prudent aids, they may be brought to ſhare, even the fatigues of men. And on the other hand, Man by diſhoneſt ſloth, and diſreputable indul-

indulgence, may enervate himſelf even to the weakneſs of a child. That the ſtrength of Nerves is variable in the ſame man, at different times, needs no better proof, than the different force of reſolution he is capable of exerting, when under the influence of a chearful flow of ſpirits, or a ſtupid inſenſibility and ſtagnation of mind.

The pallid conſumer of midnight oil, though his mind be ſtored with the choiceſt precepts of philoſophy, and enriched with the experience of ages, yet finds himſelf apt to ſtart, and tremble at a ſudden noiſe. And the hurry of imagination, and ſolemn ſtillneſs of night, has conjured up many more Spectres than that in *Brutus*'s tent. Debauchery, and exceſs even in weak liquors, can ſhatter this neceſſary part of our ſyſtem, to a degree that will imitate, and even anticipate the tremulous unſteadineſs of age.

But there is another ſource of evils, in which our Nerves ſeem to be officiouſly buſy, which bring on us very ſenſible troubles, and are thought ſcarce poſſible to be removed. And theſe are the *Antipathies*, and abhorrences of our nature. Some harſh,

harſh, grating ſounds, throw us into diſorders which Reaſon cannot correct; and ſome ſenſations ſeem ſo conſtitutionally repugnant to our quiet, that we ſuffer, without (as it would ſeem) even attempting to contend. Something however might ſurely be tried, to obviate this misfortune; (for ſuch it is in a greater, or leſs degree to moſt) and that by uſing every external art to fortify our Nerves, as Temperance, Bathing, and Exerciſe; and by avoiding every kind of folly, that tends to relax their Vigor. Beſides which, let us try, whether here, as in moſt other caſes, familiarity will not breed contempt; a contempt of that plague, which is ſuch, not in its own nature, but in our unhappy miſapprehenſions. It is not perhaps the Spider, or the Cat, which we fear on their own account; but that we have formed an imaginary ſtate of ſuffering, and horror, as the neceſſary conſequence of ſuch creatures touching us. Could we once be perſuaded to let them approach us, with reſolution, we ſhould ſoon come to touch them without pain. At leaſt it is a very notorious fact, that nervous averſions are the moſt frequent, in perſons of the livelieſt imagination.

It ſeems therefore no unneceſſary piece of advice upon the whole, but applicable enough to the preſent Subject, that as we ſhould not often venture, in a moral view, to the utmoſt bounds of lawful pleaſure; ſo in a phyſical one, we ſhould not give the utmoſt ſcope to the powers of pleaſing ſenſation. If the nerves of the palate be too intenſely, as well as frequently incited to miniſter to the gratification of luxurious appetite, what can we expect will be at laſt the conſequence, but diſappointment in reliſhing the very wholſomeſt of food? The abuſe of odoriferous ſcents, and exquiſite perfumes, are found very prejudicial to ſome conſtitutions, and particularly to the functions of the Brain. And to ſuch who have impaired their ſcent by ſuch refinements, it is in vain to talk of the cheap and natural fragrancies of blooming meads, and new mown hay.

But the greateſt variety in the ſtructure of this part of our frame, is perhaps with relation to the effect of ſound. If by muſick be meant that Sound, which pleaſes the ear, and charms the ſoul, we may include almoſt all mankind in the muſical claſs. Even the *Warhoop* of Indians, and the funereal

nereal ululation of one part of the world, is melody to ſome ears; to which the dying ſtrains of a thrilling Italian would probably be an intolerable pain. As Philoſophers and Legiſlatures viewed this ſcience in different lights, they applauded, or condemned it accordingly. Some baniſhed it as corrupting the morals; others modified it, as regulating the paſſions of the ſubject. The uſe of it in war, is certainly productive of good conſequences, by exciting to martial ardor, whether that was originally the deſign of it, or not. Upon the whole, taking it in the extenſive ſenſe, of pleaſing ſound, or cadence, muſick is the greateſt bleſſing of mankind, becauſe the moſt univerſal. The feathered race, the whiſtling winds, the pleaſing declaimer, the chearful artiſan, the ſpecific ſounds of all vocal creation, cannot but furniſh out at all times, and to all men, a proportion of this indulgence. And perhaps this enjoyed in moderation, by attuning the paſſions, and calming any little tendency to irregularity in the blood, may be the moſt wholſome indulgence that man can partake of here below.

Of the Temperaments, and Ages of Man. Of the force of Habits; and ſuppoſed Decay of all Nature.

I Proceed now to ſome other difficulties, which muſt be removed, before we can reſcue man out of the hands of all thoſe tyrants, to whoſe power, *Opinion* ſo readily gives him up. And the firſt is, the prevailing force of *Temperament*; the *Sanguine*, the *Choleric*, the *Frigid*, and the *Melancholic*. Now Authors have laid down rules for the actions, and diſpoſitions of men under theſe ſuppoſed influences, not only differing from each other, but ſuch as do not invariably agree with the experience of the world: not unlike to the *Spleen* being made the ſeat of *Mirth*, by the Ancients; the nurſery of ſerious *Sullenneſs* by the Moderns. And indeed there has always been a labeur of affectation, in drawing compariſons between (what probably) have no juſt or neceſſary ſimilitude, the *Humours* of the body, (as they are called,) and *Elements* of the material world. For even, ſuppoſing the melancholy man *earthy*, and

therefore *ſtable* in all his reſolves: the *Choleric* man poſſeſſing *fire*, which may be ſmothered for a time, but not extinguiſhed; the *Frigid* man to be a reſervoir of *watery, cold affections*; how can the *blood* and *air* be brought into any rational ſimilitude? and yet under the dominion of theſe elementary influences is the free agency of man to operate, according to theſe philoſophers. But they go farther yet, and not only ſuppoſe theſe humours thus inherent in the man, but that they look out, and proclaim themſelves externally, in the features, the form, and the colour of the Body. And I ſuppoſe that Providence itſelf, would hardly have been allowed capable, by theſe men, of putting, or preſerving an amiable Soul, in the *Zoilus* of a *Martial*, or the *Therſites* of a *Homer*. And yet it is almoſt an eſtabliſhed truth, at leaſt (it is a benevolent error,) that, in general, the misfortunes, and defects of the body, are amply recompenſed by the ſuperiority of the mind. But to give up even all this; and to allow the *Phyſiognomiſts* to be men of ſenſe and penetration, even thus there ariſes no fatal impulſe from hence; at leaſt if we will believe the judgment, and truſt to the example of a *Socrates*.

And

And as this method of judging of men, has a tendency to the moſt illiberal of failings, prejudice; and to the moſt inexcuſable of prejudices, thoſe formed haſtily, and at firſt ſight, it cannot be too much diſcountenanced by all ranks of men.

Next to the *Temperaments*, we are attacked with the *Ages* of Man, with the indiſputable variety of *Youth*, *Manhood*, and *Old Age*; for *Infancy* may fairly be left out of the Queſtion. But ſhall we give without diſtinction folly, and almoſt madneſs to Youth; prudence, rare as the phœnix to Manhood; and a churliſh froſt of mind, as well as of body to Old Age? we ſhould in this caſe determine, with neither ſenſe, nor judgment, againſt the ſuggeſtions of candor, and the unerring voice of truth. Let the two extremes, as we may call them, of Youth and Age, be allowed their accuſtomed propenſities. Let Youth be warm with hope, and eagerly expect beyond the poſſibility of full ſatisfaction. 'Tis the error commonly of an unreflecting mind; not the tyranny of an untameable body. Let Age be waſpiſh, diſcontented and ſevere; 'tis generally the fruit of an unfair com-

pariſon between the preſent, and the paſt. It forgets all the long continued, and repeated bleſſings it has enjoyed, in a protracted, and proſperous length of days, to reflect on, and envy thoſe indulgences, which are calculated for younger breaſts. At leaſt, eager expectation, and over-bearing ſelfiſhneſs, with many other unbecoming follies, are confined to no particular ſeaſon of life; but found as well in thoſe whoſe blood creeps in lazy mood, as where it riots in briſk, and lively flow. It cannot be denied, but that there is a difference in the texture of both Solids, and Fluids, in Youth, and Age; in the morning bloom, or ſolemn evening of life. But either their influence over man is inconſiderable, or may be brought into ſubjection by wiſdom, and goodneſs. At leaſt, the world has known, and I truſt ever will know, many young men made more amiable by blending prudence with vivacity; and many old ones truly venerable by mixing chearfulneſs with wiſdom.

Some attention is due on occaſion of this enquiry, to the prevalent influence of *Cuſtom*, and which is ſo exceedingly great, as to

to be allowed the force of a ſecond nature. This, as it diſplays itſelf in the ſtrength of evil habits, the fruit of the irregular diſpoſitions of the heart, none I ſuppoſe are inconſiderate enough to go about to defend. As the miſchief here is not only ſeen by many, but uſually felt by all; by all at leaſt, who are within the reach of their extenſive, and baneful influence. But the excuſe for this will moſt probably be laid on the body, that frail part of us, that has now perhaps been indulged (though doubtleſs for wonderful good reaſons at firſt) to ſuch a degree, as has warped it beyond a poſſibility of being brought right: and attempts of which kind ſo far from regulating the manners, would (it is generally taken for granted) deſtroy the man.

Now acknowledging, what is inconteſtably true, that the obligations of cuſtom are moſt fatally binding, and the fetters of habit, perhaps the heavieſt we can wear, yet ſhall we therefore ſubmit tamely to the yoke, and not rather the more vigorouſly labour till we have ſhook it off? I ſpeak of thoſe habits, and cuſtoms of the body, which draw along with them the faculties,

and

and diſpoſitions of the mind. For as to thoſe habitual indulgences of a lighter ſort, while they amuſe without diſguſt, and entertain without detriment, they are at leaſt innocent, if not in ſome degree uſeful. But there are certainly many of a fatal tendency.

There are perchance who arrive not to move, nay too often alas, not to think (at leaſt to any purpoſe) till repeated draughts have rouzed, and wound up, as it were, the faculties of their ſoul. Whoſe trembling limbs owe their momentary firmneſs, to the deceitful aids, which liquor ſupplies. And can we ſafely ſay to ſuch unhappy victims of error, that they are mad if they purſue their courſe? might they not with ſome ſhew of reaſon reply, that if they did not purſue it, they ſhould come to be mad indeed? But to reſcue even ſuch, if not too far gone, from a worſe than *Egyptian* bondage, let them try whether their fibres, nerves, and ſtrength, may not yet be ſaved, by very gradually diminiſhing, what contributes to their ruin. For thus the ſubtraction like the addition, by being gradual, becomes ſcarce ſenſible: Since *Habit*, like a complex

mathe-

mathematical ſcheme, flowed originally from a point; which inſenſibly became a line, which unfortunately became a curve, which finally became a difficulty not eaſily to be unravelled.

To any other (and there will always be many importunate ſuitors at the gate of *Senſe)* let us ſtill find a cauſe for delay; and what better excuſe for not receiving ſuch dangerous gueſts, than urgent buſineſs; that is conſtant, and uſeful employment. The ſtory of *Penelope*, whether fiction or not, affords us a very beautiful leſſon; that we ſhould prudently diſſemble, and artfully deal with thoſe enemies, whom we dare not attack in open combat. The body both can, and moſt inevitably will be won over to the intereſts of the enemy, unleſs by ſome fineſſe, ſome unexpected ſtratagem, we carry it to the ſtandard which Reaſon ſets up, or ſave it under the pointed cannon of rational employment.

Another head of enquiry on this occaſion ariſes from a ſtrange (and with many) a favourite ſuppoſition, that the *World*, and all *Creation* grows *old* and *infirm*; and if ſo,

it is no wonder that the ſtrength and vigor of man's body ſhould come in for its ſhare of this decay. And indeed great and uncommon pains have been laid out upon this hypotheſis, which if true, would not affect the argument, but which may eaſily be ſhewn to be falſe. For in the firſt caſe, let us ſuppoſe for a while, that the frame of the early inhabitants of the world, was greatly different from that of the preſent. The race of giants is certainly extinct, and the age of man, is indiſputably curtailed. Be it ſo: but will it follow from theſe, or ſimilar obſervations, that ſuch a ſtructure of the bodies of thoſe ancient inhabitants of the earth, was a defence to their ſacred tenant, the ſoul? That the imaginary purity of its elements, and beautiful harmony of its texture, never interfered with the functions of religion, or attempted to throw a cloud over the emanations of reaſon? This we certainly know, that *Adam* fell; and we may well believe that *He* had as pure a Soul, in as fair a Body, as any meer man ever poſſeſſed. Yet he knew what a defection from innocence meant; and experienced (ſome at leaſt) of the frailties of his poſterity. Even murder, the

firſt,

firſt, and fouleſt of crimes, was committed by one of his immediate deſcendants. Here then ſeems to be no room for the *Soul*'s Apology, as if the *Body*, which its Maker had given it for a *Companion*, had *beguiled* it, and therefore it had *ſinned*. And in fact, not only bodies of the pureſt texture on earth, have been united to ſinning Souls; but ſuperior Beings, unembodied Spirits, even *glorious Angels* fell.

But in the ſecond place, to what ſtrange abſurdities does not the opinion tend, which ſuppoſes this continued degradation of Body to be real? The argument, if it proves any thing, proves too much; and thus is deſtructive of the conſequences it is brought to favour. The conſtant deviation of man, and his virtue on this plan, from the earlieſt ages, to the preſent time, muſt have arrived to ſuch a degree of infirmity of body, and impurity of ſoul, as would long ſince have rendered the world, a habitation only fit for devils, or diabolic minds in human ſhape.

But it is well known, that this opinion, however diligently urged, has been both re-

ſolutely attacked, and as ſucceſsfully refuted. Philoſophers might at firſt be inclined to give it countenance, as it afforded much matter for elegant ſpeculation. And ſome few perhaps might have haſtily adopted it, in conſequence of, but a partial view of things; an examination of but a few links, in the prodigious chain of nature. But whoever *planted*, or whatever *watered*, it was the *Corruption* of mankind, that gave it *increaſe*; that it might catch hold of its *twigs*, when it feared to *ſink* into condemnation: or that it might be *hid* behind its *leaves*, when the voice of *Conſcience* called to it, to appear *naked*.

Of

Of Education, and Faſhion.

A Very conſiderable preſervative againſt both bodily, and mental Ills, is without doubt *a good Education.* But education like honour, has a very vague ſignification at this time of day; and like it too in another ſenſe, muſt be relative to the ſubject to which it is applied. And if (as indeed we muſt) we call in *Faſhion* to aſſiſt in ſettling the definition, how very whimſical, and variable will the import of the expreſſion be?

Education in the abſtract, means but feeding the body, while in the other extreme of definition, it extends to forming the mind. And yet very ſeldom perhaps is the body fed, or the mind formed, with that degree of prudence, which has a tendency to give health to the one, or happineſs to the other. And then the fault in general will be ſure to be thrown on ſome fatal propenſity in our conſtitutional frame.

But into what ſtrange deviations from deſigned perfection, may not our bodies be

brought, when faſhion has unlimited authority to mould, to turn, and twiſt them at her will? —The prudent *Gardiner*, keeps off, or invites the Sun, as he thinks moſt conducive to bring his plants to perfection. —The tender bloſſoms, which are to be followed by much pleaſant fruit, are the objects of his conſtant, and unwearied care. —The *Huſbandman* ſees with concern what ſtill (he cannot any way prevent) that drought or moiſture which will endanger his crop. But unthinking man, in higher ſtations, dares ſubmit the greater hopes, the hopes of his poſterity, to influences more fatal than any Seaſon, to viciſſitudes more changeable than any Climate.

For whatever be the form, or how tender ſoever the texture of the moſt amiable part of the creation, the fair Sex; yet who can overlook, in an enquiry of this nature, that degree of expoſure, which an attention to their health, ſhould in many of them, neceſſarily preclude? for to go more, or leſs *naked*, more or leſs decently covered, depends not in our days, on the ſtate of ſeaſons, or periods of age; but on the *undiſtinguiſhing* edicts of faſhion.

From

From the ſame unhappy ſource ſprung the cuſtom (at preſent indeed reverſed) of binding in unyielding bands, that part of the body, which nature, by diſcontinuing the incloſure of the ribs, ſeems to have evidently pointed out, as deſigned for perfect freedom.

If we look into the terrors and apprehenſions of this Sex, how many (too often) and unneceſſary do they ſeem? Proceeding it may be from judging erroneouſly of what is really becoming; or the effect of an education, for which they deſerve perhaps to be pitied. Let it be this, or whatever elſe you pleaſe, ſo that it be not miſtaken for the conſequence of ſuch a frame of body, that it is impoſſible for it not to be conſtantly, *trembling* moſt *exceedingly*.

Yet equally great would the error be on the other hand, if that ſex which was formed to pleaſe by natural ſoftneſs, and to charm by native elegance, was to be by rude, and rough education, hardened as it were, into man. This would be a change, in every ſenſe to their detriment; not only in the eſtimation of the world, but in the article of their own health and well being.

But

But theſe are not the only inconveniencies to be pointed out, in the enquiry we have undertaken. For to what, but to the prevalence of being led by cuſtom, rather than by reaſon, ſhall we attribute that want of attention to the earlier part of life, when human nature is almoſt blindly, and indiſcriminately ſubmitted to one invariable rule of management? the puny offspring of the ſons of debauchery, as well as the ſtout productions of the unenervated peaſant, muſt alike, if faſhion leads, tread with naked feet, the cold, the wet, or the rugged path. And if by theſe, or any (yet to be invented errors) an unhappy ſtate of body, ſhall be for ever entailed on ſuch innocent ſufferers, how can we with propriety blame the Author of mercies; the benevolent Deſigner of Man's happineſs?

To lay down then one general rule for rational education; let it ever be made relative to the ſex, the ſituation, the temper, and profeſſion of the party. And let us vary our method of building up human nature, in proportion to the height, it may be expected to arrive at; and the ſituation, in which it is likely to be placed. Thus would many painful conflicts of mind be ſpared;

ſpared; and many dangerous propenſities of body, avoided.

If the Soldier and the Plowman require to be ſteeled and hardened; the Gentleman, however, and Scholar need not be aſhamed of *Senſibility*. Let thoſe who from their employment muſt face danger, and frequently encounter difficulties, be well acquainted with the nature, and appearances of both. But thoſe who are never likely to come into this ſituation, may well be ſpared the painful impreſſion on their minds; need not be made to ſtruggle with fancied terrors, and to fight the windmills of imagination.

As far as conſtitutional proneneſs is really apparent, let it by all means be kept under; at no rate encouraged, or inflamed. And this attempt if ſet on foot in the ductile age, when pliant nature almoſt bends to *Inſtruction's* hand, will be found a matter of no great difficulty. The carrying the eye of attention, in more advanced ſtates, to ſcenes and proſpects widely differing from what the mind would brood upon within, has been often practiſed with ſucceſs.

ſucceſs. A tendency to amorous ſoftneſs, and *Sybaritic* luxury, may not improbably be overcome by the ſeverer purſuits of mathematical inveſtigations: while too thoughtful a mind, and one of too ſerious a turn, muſt walk abroad over ſmiling nature, and expatiate among the brighteſt ſcenes of laughing creation.

If *Nature* in the material world, has provided every poiſon with its proper antidote, (which ſeems probable, and agreeable to the goodneſs of Providence) we cannot think the more important health of the mind has been leſs attended to; much leſs entirely neglected. So far otherways, that there is ample proviſion made to obviate every inconvenience that Man can reaſonably complain of. But ſome men, alas are too indolent to *ſeek*; and ſome even too abandoned to *deſire* a Cure.

Of

Of the Paſſions.

WHAT has not been ſaid on the ſubject of the *Paſſions*, by authors of almoſt every denomination? *ſeverely* by the Moraliſt: *fancifully* by the Declaimer: *elegantly* by the Man of Senſe, and polite literature. But ſhall I venture to ſuſpect, that in general, more amuſement than improvement has ſprung from theſe their labours? ſhall I be allowed to hint, that the *cynic* frown of ſome moral teachers, has terrified from the attention due to their good deſign; and the too *metaphorical* imagery of others, impoſed *flowers* for *fruit* on *undiſtinguiſhing* readers?

The *Heart*, like the ſhop of *Vulcan*, has been ſuppoſed the *Forge* of the human paſſions. The *Blood*, the *glowing flame* that was neceſſary to the operation; and I know not what tenſeneſs, or other mode of ſtructure in the fibres, the *hammers* that were to compleat the work.

Or if it is more neceſſary to raiſe a *Storm*, the *blood* can even *hiſs* and *ferment*; the *Solids*

 vibrate

vibrate with unremitting fury; *Palinurus* be daſhed from the *helm*; and man's frail *Bark* be driven on the pointed rocks of *ruin*.

Or on the contrary, let us ſee Man becalmed, when his *milky* blood flows delicately through his *ſilken* veins. His Solids, like *Cleopatra's ſilver oars*, ſtriking gently on the *placid* ſtream. — Or laſtly, ſhall *Man* be a chemical elaboratory, where ſorrow is *diſtilling*; towering thoughts *ſublimating*; patience *evaporating*; and hope *precipitating*?

Have not theſe alluſive deſcriptions a tendency to ſtrengthen the errors we are ſtriving to remove? Do they not ſeem to make it as impoſſible for man to reſiſt the force of his paſſions, as for the leafy grove to withſtand the boiſterous violence of *Æolus*; or the trembling earth to ſubdue, and conquer the *undermining* flames of an *Ætna*?

However that may be, to eradicate the Paſſions is the attempt of folly; but to bring them under proper regulation, is the triumph of wiſdom, and wiſdom of the trueſt ſort; which inclines us to the paths of duty, in order to put us into the poſſeſſi-

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on of happineſs; and in which undertaking if the Body does not co-operate, it may at leaſt be prevented from hindering the work.

Providence like an indulgent parent, has not only endued us with an appetite to the purſuit of happineſs, but has laid the ſcene of it within our reach; nay, planted it within our breaſts. But we muſt not give ſo important, and ſacred an appellation, to the being maſters of thoſe gaudy trifles, or unneceſſary incumbrances, for which ſome men toil to the deſtruction of their health; and even ſtrive to the detriment of their reputation. For in this purſuit, every *nerve* muſt be ſtrained; and the *blood* be put into, and kept in conſtant agitation: And if the bodily powers ſink under ſuch a load, they fail but as every other power does, when exerted beyond its natural abilities.

Would men object any thing to the purpoſe here, they ſhould advance, that many are ſo unfortunately framed, that they cannot help being *avaritious*, *ambitious*, or *cruel*. They ſhould inſiſt that *Alexander* was *impelled* to *run* about the world: and that it was *Nature* made him burſt in tears, when

there was nothing left to conquer. — That *Nero*, who ſhed ſuch torrents of his ſubjects' blood, and refined on every ſpecies of cruelty, was *conſtitutionally* hurried on, by inſuperable neceſſity, to look with compoſure, and even ſmile with rapture, at ſcenes of barbarity, which nature ſhrinks to name. And yet, this *ſame Nero* could once (as we are told) when a ſentence of condemnation was brought to him to ſign, "*pathetically* lament, *that ever he had been taught to write.*" So true is it, that our evil habits are uſually acquired, not born with us; and our little tendencies, if they become formidable, the work of our own hands.

What is there then in the nature, or ſtructure of Man, as ſuch, that is incompatible with ſerenity of Soul? inconſiſtent with ſuch a compoſure of mind, as to render him neither inſenſible to pleaſure, nor too impatient of pain? ſuffering neither this to depreſs, or that to elate him, beyond what his own reaſon can approve. How can the body tyrannically fix the force of evil, in oppoſition to the influence of that well-tempered mind, which reduces great evils to leſſer ones, and ſmall ones to none

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at all? which ſuperior to the blandiſhments of flattery, makes a man intimately acquainted with himſelf; and proof againſt the attacks of malice, courteous, and affable to all about him? which gives a laſting reliſh to every enjoyment; exalts the moſt trifling circumſtance into amuſement; and confirms his ſatisfactions, by ſtamping them with the approbation of *reaſon*.

It is true, if we view men at certain times, when turbulent with rage, and fired with frenzy; glowing with revenge, or ſickning with envy; ſwelling with falſe hope, or turning pale with diſappointment, we ſhall ſee the body in *agitations* indeed. But it is then apparently trembling under the *iron rod*, with which the imperial tyrant, *Paſſion* governs. Though at length perhaps, by too long cuſtom it becomes ſo tame and helpleſs, as to yield its obedience at the fainteſt call. And then indeed muſt be allowed to operate fatally, and influence too effectually the actions of the man.

To lay down rules for the regulation of the mind, or to give a chart to point the quickſands which intercept us in our voyage

to

to Content, may not be thought perhaps to fall properly within my plan. However that may be, it ſeems ſo very intimately connected with the Subject, that I cannot entirely diſmiſs it, without a few obſervations on that head.

Now, without examining with the ingenious Madam *Dacier*, whether all the paſſions are reducible to *Love* and *Envy*; or with *Horace*, whether "*Nil admirari*," be a remedy for every mental diſeaſe; I would recommend as an Antidote to the poiſon of diſquiet, which lurks moſt probably at the root of every turbulent paſſion, the prudent ſubmitting of ourſelves, to what may be called, if properly underſtood, *Neceſſity*. By which is not meant ſuch an oppoſition to our wills, as is unſurmountable by human power (for then there is no room to contend) but ſuch a firm conjunction of unfavourable circumſtances, as to overcome, or even oppoſe, would be productive of greater evils to ourſelves, and the ſyſtem to which we are allied, than a patient acquieſcence under them: where a victory would border nearly on the ruins of a defeat. In this inſtance copying the ſubtle-

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ty of *Mahomet*, who determined with great prudence to go to that mountain, which he knew in the nature of things, could never come to *him*; and by this lucky expedient at once palliated his diſappointment, and obviated his diſgrace.

But however the wiſdom of ſuch a ſtep, may be granted by ſome, many doubtleſs will object to the great difficulty which attends it. Let the following method therefore be laid down as conducive to enable us to overcome the ſeeming reluctance of our nature, to the hard terms propoſed.

As in the natural world we diſtinguiſh the heavenly bodies into their real, and apparent magnitudes, ſo in the moral world, let us diſtinguiſh between the real, and apparent magnitudes of thoſe objects, which have a tendency to throw our frames into confuſion. There is a moral good, and evil inſeparably attached to the nature of things; and relative to ourſelves, and the ſyſtem of which we make a part. But this when viewed through a deceitful medium, will appear to be greater, or nearer than it really is. What illuſive phantoms of greatneſs did not

Alexander

Alexander view through the magnifying glaſs of *Ambition?* And the deſtroyer of the *Temple* of *Diana*, through the falſe one of *Fame?*

The method then propoſed, is to aim at viewing every thing, in a fair, and favourable light, or at leaſt to cheat ourſelves (if cheat ourſelves we muſt) into a comfortable, and happy ſituation. The well known ſtory of *Procruſtes* may be improved to this purpoſe. Every thing was ſoon made ſubſervient to the meaſure of his will. The redundancy of unhappy victims were lopped off from ſome; while additional torture extended others. What was his iron bed, ſhould metaphorically be our downy couch: that is, by ſubmitting our wills to the rule and ſquare, of what is with reſpect to us, in the place of unavoidable neceſſity, we ſhould purchaſe laſting peace, and pleaſure. We contentedly ſuffer the change of the ſeaſons, becauſe we prudently provide againſt their influence; and what a thick coat is againſt the cold of *December Snow*, a reſolute mind ſhould be againſt the nipping froſts of *Adverſity*.

In a word,—are we diſappointed in our moſt

moſt eager and earneſt expectations; let us ceaſe to hope for what we cannot obtain, and learn to ſeek what is within our reach. Do we pant, and toil after a flying fortune? is not content ſitting at our door? are our arms too ſhort to encompaſs the globe? the waſte of competency perhaps may come within our graſp. Thus may we ever elude the bitter draught of diſappointment, and carry about with us an Antidote to its intoxicating poiſon. So wiſely did the *Stoics* judge, that they have left this remarkable character of their *ſummè Sapiens*, "that he can never be *diſappointed*, becauſe whatever he ſees *neceſſary* for him, he makes it his *Choice*."

How unſatisfactory the attainment often proves, of what we ſo eagerly admire, the experience of multitudes can teſtify. If *Power* be the Idol we worſhip, 'tis a dangerous poſſeſſion: if *Learning*, a conditional advantage: if *Riches*, an uncertain good. *Sejanus* loſt his life; *Galileo* his liberty; and *Crœſus* was near loſing *both*. To be too anxious therefore in the purſuit of theſe, is ſomething more than *Folly*. Suppoſe indeed the world ſhould condeſcend to value us, in propor-

tion to ſuch accidental *appendages*, we have little reaſon to be proud of their good opinion, who praiſe, and condemn with ſo little diſcretion. And one thing at leaſt we ſhould do well to remember, that every degree of pre-eminence we have over our fellow-creatures, may be compared to a *ſhining* light, which neceſſarily places the faults, and failings of its owner in a more *conſpicuous* point of view.

CON-

CONCLUSION.

UPON the whole then, and to look back on the ſcenes we have paſſed, in this little journey over the body of Man.—What have we found in thoſe three capital parts of our compoſition, the *Blood*, the *Fibres*, and the *Nerves*, which can juſtly be deemed the artificers of our *Miſery*; or the unavoidable corrupters of our *Innocence?* Have we not on the contrary ſeen the aſſertion verified, "*that God hath made man upright; but they have ſought out many inventions.*" Have we not ſeen that he often yields himſelf a willing captive to the dominion of favourite paſſions? that he knowingly ſupplies his enemy, with ſtrength and ammunition, to be employed againſt himſelf? And that he firſt diſmiſſes his *Guards*, and then complains of inability to ward off *danger?* Or if by more prudent conduct, and ſerious reflection, he keeps clear of ſuch a ſhameful overthrow; yet does he not ſuffer the force of *Example*, of *Cuſtom*, or of *Faſhion*, to miſlead him into great inconveniences? So that if we will confeſs the truth, we ſhall be forced to own, that we bring

on ourſelves much the greateſt part of thoſe miſchiefs, which we are ſo fond of attributing to the influence of our *Bodies*.

A *hereditary*, *weak*, and *crazy* conſtitution, incapable of much benefit from Reaſon and Regimen, would be the ſtrongeſt objection that could be brought. But even that will almoſt vaniſh by conſidering, that 'tis the lot of but very few, compared with all creation; and that even ſuch by the aſſiſtance of *Temperance* and *Religion*, have ſtruggled with, and almoſt conquered theſe great infirmities: not with a *Stoic Apathy*, denying *pain*; but with a *Chriſtian Fortitude*, refuſing to *murmur*.

F I N I S.

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Tyrocinium Anatomicum:

OR, AN

INTRODUCTION

TO

ANATOMY.

By C. COLLIGNON. M.D.
Profeſſor of ANATOMY at CAMBRIDGE.

O mirum Artificem! quis tam præclara videndo,
Non ſtupeat genus eſſe hominum, qui talia caſu
Facta velint; et Materiæ ſine more vaganti
Accepta HÆC *referant?* ———

ANTI-LUCRET.

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TO

ANATOMY.

SO ſtrongly is the thirſt of knowledge inherent in our nature, and the attainment of it attended with ſo much ſenſible ſatisfaction, that however the liberality of fortune may have precluded Gentlemen from the practical part of a profeſſion, they are generally enough diſpoſed to become acquainted with its theory. At leaſt it may be aſſerted of this Univerſity, that its moſt diſtinguiſh'd members for Behaviour, Birth and Fortune, are remarkable for paying a proportional regard to every offer'd opportunity of improvement.

The Author of the following ſheets, ſenſible of the pleaſure he has receiv'd from

 thoſe

thoſe Audiences by which he has been favour'd, when demonſtrating the parts of the human body; and having been often previouſly conſulted about the nature of the ſtudy, the qualifications of its ſtudents, the books to be read &c. thinks he may beſt by this method ſatisfy every head of Enquiry; and at the ſame time give a general notion of the nature and tendency of the ſtudy.

Anatomy from the Greek word ανατεμνειν, denotes ſimply the art of diſſecting an animal body; but in a more general ſenſe, a knowledge of the Situation, Figure, Action, and Uſe of the parts. That which treats of the two latter properties, namely the action and uſe of the parts, is diſtinguiſhed by the name of the *Phyſiology*.

Anatomy is divided into the human and comparative. The latter comprehends the diſſection of the whole brute creation; the former has Man alone for its object. This, or the human Anatomy is the uſual ſubject of Lectures. For though comparative Anatomy be highly entertaining, and indeed, often uſeful in guiding us to conjectures in the human, which without this Analogy, we might longer have wanted, or perhaps even

even never have arrived at: yet is the field too large for the limits aſſigned in common to theſe enquiries. And even much of the ſubject yet lies uncultivated from the amazing extent of the animal creation.

The ſubſtituting animal ſubjects for diſſection, where human ones were not to be obtained, has been the ſource of many errors in Anatomy. In the early ages of the world, ſo great was the prejudice which Men entertained of this neceſſary employment, that even in countries, where the practice of embalming had (to all appearance) the ſanction of the publick, the perſon who made the firſt and principal inciſion, did it at the hazard of his life: The miſtaken zeal of the deceaſed's relations prompting them to drive him out of the houſe by every rude and offenſive kind of behaviour. But even ſuppoſing they had been allow'd to perform their taſk quietly, and without moleſtation; little knowledge ſurely could they have gain'd of the Structure of thoſe men or women, whoſe brains they drew out through the noſtrils with a hook; and whoſe viſcera they dragg'd through a hole made in the belly. Among the Jews, it was made pollution by their

law, to handle a dead body. And a ſimilar prohibition has been ſuſpected by ſome authors to have obtain'd even among the Greeks. Theſe and other ſimilar cauſes, would ſeem to have long prevented any conſiderable progreſs in this branch of medicine. While on the other hand, the cuſtom of offering ſacrifices, ſo ancient and ſo univerſal; together with the great ſhare that Kings, Prieſts and Prophets bore in thoſe frequent Solemnities, naturally gave a biaſs to men's enquiries into the ſtructure of the brute creation. When from a regular and acquir'd knowledge of what was the moſt natural ſituation and appearance of the parts of animals, they came at laſt to found a kind of prophetic augury, of which the ambitious and crafty in after ages made ſuch proper uſe, as when human powers were not ſufficient for their daring deſigns, fetch'd down (as it were) the Gods to their Aſſiſtance.

Much too muſt be allow'd for the obſcurity of Traditions, deriv'd down to us from very remote periods.

It would ſeem that the ſum of Anatomical Knowledge could have amounted to but little in the times we are ſpeaking of, by the inconſiderable figure it made, even when

Hip-

Hippocrates brought medicine into reputation. That *Hippocrates*, whoſe fame has extended to ſuch diſtant ages: on whom grateful Poſterity has conferr'd a title more durable than monumental braſs, of Father of Phyſic, and Divine Old Man: Whom *Macrobius* is not afraid to equal with divine Omniſcience, when he ſays "*Hippocrates* tam falli, quam fallere neſcit:" and *Proſper Martianus* "falſus nunquam potuit nos fallere nunquam." And yet it has been doubted and very ſharply diſputed, whether this ſo famous Sage of antiquity ever diſſected a human Body.

Now without embarking on this boundleſs ocean of diſpute, let it ſuffice briefly to obſerve, that we have not ſufficient *Data* on which to ground the deciſion of ſo important a point; for beſides, that ſome pieces are handed down to us as the works of *Hippocrates*, which have long ſince been ſet aſide as ſpurious, it happens unluckily for the queſtion before us, that thoſe paſſages which ſeem moſt to favour the opinion of his ſkill in Anatomy are found in thoſe pieces of whoſe genuineneſs we doubt. Yet to do juſtice to a character, to which (take it all in all) too much gratitude can never be

be paid, let it be obſerved that *Galen*, in his liſt of Books wrote by *Hippocrates*, but unfortunately loſt even in *Galen's* time, he mentions a treatiſe on Anatomy.

Whatever be the fact, he certainly left his Cotemporaries far behind him in the glorious field of reputation. Yet whoever would ſhine a modern *Hippocrates*, will not, I preſume diſcard Anatomy as an unneceſſary ingredient in the Character. Unleſs he ſhould adopt the tenet of preferring being in the wrong with *Hippocrates*, to being in the right with all the world beſides. Which ſacrifice of common ſenſe and reaſon to an idoliſed reputation, is (I fear) not without example.

But to leave the dark ages of conjecture, and to come to times where we have the light of hiſtory to guide us. In the reigns of the Egyptian Kings *Ptolemy Soter*, and his ſucceſſor *Philadelphus*, liv'd thoſe famous Anatomiſts *Eraſiſtratus* and *Herophilus*; who were furniſh'd by thoſe Princes with plenty of Bodies for diſſection. That they cut up men alive is probably a report founded on that abhorrence which the generality of the world even then entertain'd of theſe enquiries: and which (by

the by) makes its probable that diſſections were hardly very common in the much earlier æra of *Hippocrates*.

It ſeems, I think very improbable, that the multitude (who can ſo hardly diveſt themſelves of prejudice, and in this inſtance perhaps the ſeldomeſt of any) would ever have propoſed to open this inlet to knowledge; and thus Phyſic have been robb'd of a material ſupport, had not the Kings of Egypt, men of noble and exalted minds, dar'd to aſſert ſuperior freedom by knocking off the fetters of ſuperſtition. Which obſervation is confirm'd by events in ſucceeding times, when great men ſtill interpos'd to defend and promote diſſections; the mob to brand and vilify diſſectors. The opinions of theſe two Anatomiſts are quoted by *Galen* and others; but the originals have long ſince been loſt.

I ſhall mention but one great name more on this occaſion, and that is *Galen's*; the great admirer of *Hippocrates*, and in general, beſt commentator upon him. If we conſider the age he liv'd in, four hundred years later than the *Ptolemy's*, we ſhould naturally expect to find him improving on the Anatomy left him by his Pre-

Predeceſſors. But when we conſider the place of his reſidence, and the unlucky circumſtances under which Anatomy labour'd at Rome, from ſuperſtitious doubts and ſcruples, we ſhall not be ſurpriz'd to find him making no additions to the (then common ſtock) of knowledge. The chief opportunities which he had of ſatisfying himſelf in theſe enquiries, were (as he himſelf informs us) ſuch and ſo precarious as the following. When the bodies of men ſlain in battle lay long enough unburied to have their fleſh eat off by wild beaſts; when the overflowing of the Tiber waſh'd bodies out of the tombs; when the bodies of malefactors were publickly expoſed: from theſe, and ſuch opportunities as theſe, he tells us he was forc'd to get his knowledge, which were certainly very unfavourable for a regular and ſatisfactory examination of parts.

The unnatural cuſtom indeed which prevailed among the Romans, of expoſing their children on little altars covered with leaves, might ſupply him at home with bodies for diſſection: but whether he ever made this uſe of the Roman barbarity, is more than has come to our Knowledge.

He

He is generally faulty in interſperſing deſcriptions taken from brutes, and applying them to the human body. I wiſh the ſame fault could not be placed to the account of more modern Anatomiſts, who had not the ſame plea to bring in excuſe that *Galen* had, a ſcarcity of human bodies. But from this, ſome of the greateſt Anatomiſts of Antiquity have not kept clear; who by thus blending true and falſe deſcriptions together, have render'd their influence and teſtimony ſo much the more dangerous, by how much their reputation made them the leſs ſuſpected.

——— *Pudet hæc opprobia nobis*
Et dici potuiſſe, et non potuiſſe refelli!

From the times of *Galen* to the preſent, the diſcoveries and improvements in Anatomy have been continually increaſing. But a minute detail of theſe would be foreign to the preſent Undertaking.

The firſt and principal end of the Study of the human body, ſhould be to awaken in us an awful Senſe of the amazing power of its Creator. Thoſe who are converſant with the diſcourſes preach'd at the Lectures which the great and good Mr. *Boyle* has founded may ſee what ſtrong and convinc-

ing arguments a *Bentley* and a *Derham* have oppoſed to the impious deniers of a God, taken from the ſtructure of the Body of Men. And if theſe arguments could be ſuppoſed to loſe any part of their force, by coming from the mouths of Chriſtian Divines; let the ſentiments and confeſſion of an unenlightned Heathen (the celebrated *Galen*) be conſider'd. Whoſe whole work, " de uſu partium," is one continued rapturous admiration of the great Artificer. Nay he goes ſo far as to call the work he had undertaken, " the foundation as it were of all Theology.

And yet farther — we ſhall in the contemplation of the human frame, as ſtrongly ſee the neceſſity of Providence to preſerve, as we did of Omnipotence to create ſuch a Being. The familiar phraſe of Life hanging by a thread, approaches much nearer to literal truth than the generality of mankind imagine. Yet the inclemency of the Elements, the violence of the Paſſions, and the hidden, yet not leſs deſtructive arts of luxury, are ever reaching forward to cut it through. Hence (but for the reaſons juſt aſſign'd) we might reaſonably wonder how we could live ſo long; and that the

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art of medicine can do ſo much (inſtead of wondering that it can do no more) for the reparation of the human frame.

If we apply this ſtudy to the particular Inſtances in which it makes the rational foundation of practice, it will appear to be very extenſive. The knowledge of the parts with relation to ſituation and ſtructure may be ſubſervient to the prevention as well as cure of diſeaſes. Hence we learn to avoid coſtiveneſs, in habits liable to the Piles; to avoid immoderate repletion in apoplectic diſpoſitions; a conſtantly ſupine poſture in nephritic complaints; and ſo of many more caſes than can be enumerated.

Again, a very important advantage we reap from a thorough knowledge of the human ſtructure is its aſſiſting us in determining the part originally affected, which amidſt a variety of Symptoms, and pretty large extent of pain, is alone the clue that can guide us through a labyrinth of doubts. It is from hence we are furniſh'd with what Phyſicians call the Signa pathognomonica, or Characteriſtic marks of a diſeaſe, ſuch as do (as it were excluſively) point out the particular diſtemper. Nay farther ſtill it furniſhes Prognoſtics, or a

prophetic foreſight into the event, together with a nice eſtimation of the degree of danger. A remarkable inſtance of this kind is to be found in *Galen*'s account of the *Hepatitis*.

Again, Anatomy leads to the cure of diſeaſes, and that moſt particularly by leading to a rational application of aſſiſtance. And this will appear to be founded on a knowledge of the courſe and communication of the ſeveral orders of veſſels; and particularly of that moſt conſpiring harmony carried on by the nerves. From this principle we learn to open particular veins and arteries, in particular diſtempers, as we would relieve a part placed perhaps without our reach, but by theſe methods. Hence we derive the practice of that warm internal fomentation, which Clyſters convey, in ſome excruciating diſorders of the Kidneys and Bladder. And hence (to add) no more on this head, we learn to avoid many idle, external (if not dangerous applications) which diſgrace as well as diſappoint the Recommender.

But I haſten to another advantage we reap from the diſſection of bodies; and which is of ſo extenſive a nature, and carries

carries with it ſo much conviction; that many on their death-beds have laid the ſtricteſt injunctions on their relations to ſubmit their Bodies to an Anatomical inſpection. And that is, becauſe from hence we may often learn what was the cauſe of a diſeaſe, which eluded perhaps every conjecture; or at leaſt may deduce from thence ſuch Obſervations as may benefit thouſands yet unborn. But here two previous cautions muſt be laid down. The one that we do not confound the conſequences with the cauſes of the diſeaſe; The other that we do not attribute to the diſeaſe, all the appearances after death. Thus a quantity of matter being found in the Thorax muſt not be ſet down as the occaſion of thoſe ſymptoms which appear in a Pleuriſy; or the gangrenous ſpots of the Bowels, as of thoſe ſymptoms which appear in ſome dreadful Colics. But each are to be underſtood as the conſequence of Inflammation, in one inſtance terminating in a ſuppuration, in the other in a mortification of the part affected.

The effect of the laſt ſtruggles of life are coagulations of the blood in the Heart and large veſſels; but are frequently miſtaken by

by the unwary for *Polypuſes*; a diſtemper perhaps as rare as it is fatal. And here it may be uſeful to obſerve, that in diſſecting bodies, it is no unuſual thing to find ſmall ſtones in the Kidneys, knots in the Lungs, concretions in the Gall bladder, though the parties during life were never troubled with any ſenſible pain from them. On which occaſion it is elegantly remarked by Dr. *Simpſon* "that one who would inveſtigate diſeaſes among the dead; ſhould have a large hiſtory before him, of what the living can bear without diſturbance." And then gives a remarkable inſtance to the purpoſe.

But there is a moſt extraordinary, as well as melancholy inſtance of what I have advanced; That diſſections lead us to the knowledge of caſes, which conjectures could never reach; and which may therefore afford us very new, and it may be very neceſſary cautions. What I mean is the caſe of *Baron Waſſenaer* in Holland, ſet forth at large by *Boerhaave* who attended him, and which epitomis'd is as follows. The Baron being frequently afflicted with the gout, and ſenſible of having a weak digeſtion, uſed occaſionally to ſolicit the diſcharge of what was offenſive to his ſtomach, by drink-

drinking repeated draughts of warm water. He was attempting to relieve himſelf in the uſual method, on account of ſome duck he had eat that day, when not readily obtaining his end, he kept enlarging his draught till after a violent ſtrain, though without the expected conſequence he fell into ſo dreadful an agony, as he could ſcarce endure, much leſs could accurately deſcribe. Nothing was omitted that the ſkill and friendſhip of *Boerhaave* and another Phyſician could deviſe. — But every thing was in vain, and nothing perhaps was leſs ſuſpected than what prov'd to be the real caſe, for on opening the body, the Oeſophagus, or paſſage from the mouth into the ſtomach, was ſplit through half round its circumference at the part where it terminates in the ſtomach; and the duck and medicines were found floating free upon the ſurface of the Inteſtines. Now though ſuch a caſe probably never had, (it is to be hoped) never will again have its parallel, yet we may, for the greater ſecurity of mankind, make the following uſeful obſervation from it.

That as the Oeſophagus makes an acute angle with the upper orifice of the ſtomach

mach, and the acuteneſs of that angle muſt increaſe in proportion to the diſtention of the ſtomach (which from its ſituation principally ſwells forwards and upwards;) there may come a time when it is ſo much diſtended, as to cloſe up the exit (by the upper orifice) entirely. Therefore the quantity of warm liquors drank to forward the operation of an emetic, ſhould not exceed a pint at a time.

The cauſes of death cannot always be accounted for (except conjecturally) but by diſſection. Though it is not to be expected, that even thus we always ſucceed. Whoever is curious to ſee what can be brought in ſupport of this argument, may conſult *Boneti Sepulchretum Anatomicum*, which is a collection of the appearances after death, compar'd with the complaints of the party while living, and rang'd under proper heads.

Another uſe of Anatomy is to enquire into the ſeveral parts of a dead body, where there has been any ground to ſuſpect that ſome violence has been the occaſion of the Party's death. This branch is call'd by Authors (and many have wrote expreſly on the ſubject) *Anatomia Medico-forenſis*. It is cer-

certainly highly proper that the utmoſt tenderneſs ſhould be ſhewn, and the fulleſt enquiries made on occaſion of ſuſpected violence; leſt a haſty, and ill-grounded opinion ſhould involve the innocent in the puniſhment due to the guilty. And as not only all who profeſs any branch of medicine, but even Gentlemen (by being commiſſion'd to put the laws in execution) may occaſionally be concern'd in this unpleaſing taſk; it will not be entirely uſeleſs to ſpend a few pages on this Subject.

Now the circumſtances which Anatomy brings to light upon theſe occaſions, are ſome or other of the following:

And firſt, *Blows:* This perhaps is one of the moſt common caſes, and yet we meet with inſtances, where though death has ſeem'd to be the conſequence of a blow, an Anatomical inſpection has clear'd the culprit. Of this kind take an inſtance. A man was beat and bruiſed on the *right* ſide with a ſtick; during the ſkirmiſh, his foot ſlipp'd, and he fell with force, and pitch'd on his *left* ſide, and after a groan or two, expir'd. On opening the body, the Spleen (whoſe ſeat is in the left ſide) was found half crack'd through; and a great quan-

tity of coagulated blood within the cavity of the Abdomen. On diſſecting away the muſcles where the blow with the ſtick was given, the bruiſe was found to be quite ſuperficial, ſo that his death was pronounc'd to be occaſion'd by the fall. This too is one of thoſe inſtances, in which the real miſchief could never have been aſcertain'd, but by inſpection. It muſt be obſerv'd of blows in general, that many, though in themſelves not fatal, may become ſo through miſmanagement, age or other circumſtances of the patient. Which diſtinction ſhould always be offer'd by the medical gentlemen, though the deciſion of it appertains to another claſs of men.

2. Another ſource of enquiry may be concerning *Poiſons*. By which are meant ſuch ſubſtances, as work ſoon and violently to the deſtruction of the body. For as to the refined ſubtlety to which ſome nations have been reported to have brought their poiſons, we may juſtly at leaſt ſuſpend our judgement of what we have never had an opportunity of examining; and inſtances of which therefore can never become the object of a Britiſh inqueſt. However it ſhould here be remarked, that many of the

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chymical preparations are ſo violent in their own nature, that in too large a doſe they may, and often do bring on, all the dreadful conſequences of a real poiſon; ſuch as violent inflammation of the Stomach and Inteſtines, with purging, vomiting, fainting, &c. So that enquiry ſhould in this caſe be made into the ſubſtance taken. But ſuppoſe a real doſe of poiſon given, (arſenic for inſtance,) if the doſe be ſmall, the conſtitution ſtrong, and the unhappy object immediately diſcovers what he has done; if at ſuch a time, ſome ignorant old woman, inſtead of pouring down oil, or fat broths, and throwing them up in clyſters, in order to provoke the ſtomach and bowels to eject the poiſon, and at the ſame time to take off the force of the ſtimulus, ſhould give an antimonial or other rough vomit; the caſe would infallibly become deſperate, and the party die. I the rather inſtance in this caſe, becauſe whoever was to found his verdict upon the appearances after death, without being made acquainted with all circumſtances, would ſee reaſon ſufficient to condemn an acrid poiſon as the cauſe of the party's death; but the circumſtances would ſurely plead in favour of the criminal.

3. With reſpect to *Wounds*, it is very certain, that if a large veſſel be cut, and no help at hand to ſtop the hæmorrhage, the patient muſt quickly periſh, though the wound in its own nature was not mortal. On the contrary, if the veſſel is not to be come at, the wound muſt of conſequence prove fatal.

4. Some diſputes have occaſionally ariſen about the legitimacy of children's birth. *De juſto partûs tempore.* We ſhould in this caſe where character is at ſtake, as well as where life is concern'd, act with a proper degree of caution. *Fœtuſes* coming into the world before they are quick, are called abortions. Women are deliver'd of live children in the ſeventh, as well as ninth month, without any imputation on their character: But ſuch children, as not being at their full time are ſmaller, weaker, ſcarce able to eat or ſuck; their parts are not all exactly compleat; and they uſually ſleep away the chief part of that time they wanted of their compleat nine months.

5. The next enquiry to that of legitimacy of birth, is with reſpect to *Miſcarriages.* Now it is agreed on all hands, that there are no medicines ſpecifically productive

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of abortion: Whatever diminiſhes the quantity of blood in too great a proportion to what is neceſſary for the nouriſhment of the *fœtus*, may occaſion it; Or whatever violent medicines, or methods have the power of looſening the Placenta, or of forcing the Menſes: But experience teaches us, that it is not ſo eaſy a matter to procure a miſcarriage, as deluded unhappy women imagine. And conſidering in what a laborious, and often penurious ſituation, many of the ſex muſt ever breed, this is ſurely one, among many inſtances of a moſt tender, and indulgent Providence. In fact, all attempts to deſtroy the child in the womb, have a tendency to deſtroy the mother alſo. Opinions form'd on the appearance of the child when born, are preſumptive; but preſumptive proofs only: For bad diet, misfortunes, diſtreſs, and impriſonment may bring on a miſcarriage, and impreſs on the unhappy infant, that wither'd and ſhrivell'd appearance (if not kill it) which the moſt wicked attempts for a like purpoſe could have done.

Laſtly, and to conclude with the higheſt inſtance of unnatural cruelty. We are ſometimes call'd upon to give our opinion con-

concerning the murder of baſtard children. Now the once uſual and admitted criterion, whereby to judge and determine, namely, the ſinking of the lungs in water, has ſince been found capable of deceiving us. An inſtance was known, where an infant ſtrangled by its mother after the birth, had the blood-veſſels of the lungs ſo extremely diſtended with blood, as to render them ſpecifically heavier than water; but ſuch an error, could it often take place, would ſtill be on the merciful ſide: And even this can ſcarce happen without leaving ſufficient marks of violence behind it. What is of more conſequence to remember is, that though a child be ſtill-born, yet its lungs may be ſpecifically lighter than water. This may happen from two cauſes: from a malicious perſon blowing air into the lungs, previous to a juridical examination: and when the lungs are ſo far corrupted, as to generate air; to the expanſion of which in dead bodies, that have been long drown'd, is owing that relative enlargement of their ſurface, which makes them capable of floating on the water.

Theſe include I think the principal heads of enquiry, that uſually come before an inqueſt.

inqueſt. And from what has been ſaid it will appear, that too much caution cannot be uſed where we are ſitting upon the life, or upon what perhaps is dearer than life, the reputation of a fellow-creature.

From hence then it appears, that the ſtudy of Anatomy belongs not ſo excluſively to the province of medicine, but that it is capable of adorning, if not of aſſiſting various other branches of knowledge. With reſpect indeed to Divinity, I think it is in general miſapplied, when call'd in to illuſtrate any Scriptural or Moral difficulties: And if ſome important points of religion, depended only on ſuch collateral evidence, they muſt, as ſuch alluſions are often managed, inevitably fall to the ground. The boldeſt attempt of this nature, as well as the moſt unfortunate, was that of *Michael Servetus*, who by way of illuſtration, compar'd the *Trinity* to three juices in the body; and for which work, he was burnt to death at *Geneva*; and, as it is ſaid, at the inſtigation of *Calvin*. It is uſual alſo, to mention the advantages which Sculpture, and Painting receive from this ſtudy. But theſe are too obvious to need inſiſting on. It may be more applicable

cable in theſe ſeats of Literature to obſerve, that the ſtudy of which we are ſpeaking, may ſerve to illuſtrate ſeveral poetical deſcriptions; and point out the propriety of ſeveral epithets, and alluſions, which we meet with in claſſic authors: And particularly with relation to the celebrated *Homer*; whoſe deſcription of wounded parts is ſo accurate in general, that ſome have admitted it as an undoubted proof of the good ſtate of Anatomy in his days.

The different, and often oppoſite opinions concerning the Structure, and Uſe of Parts, cannot but be very diſagreeable to impartial minds, which are always ready to embrace truth, wherever they can find it; and may juſtly raiſe ſuſpicions in ſome, that there is leſs of certainty in the ſcience than is pretended. But it muſt be remember'd, that a fondneſs for our own diſcoveries, may bias our ſenſes to the prejudice of truth; and a deſire of raiſing our own reputation, may determine us to cavil at the aſſertions of others; and particularly to chuſe out as the moſt glorious rivals, the foremoſt in the liſt of fame. While, on the other hand, the paying too blind a deference to a name, may make

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us haſtily receive an *Ipſe dixit*, unexamin'd, and unapprov'd. But ſuppoſing nothing of this to be the caſe; Anatomiſts may eaſily differ in their accounts of the Uſe, and Structure of Parts, where the leaſt handling defaces, or the laſt diſtemper has aggravated, or obliterated their natural form. And it is pretty certain, that unfair practices have ſometimes been uſed to ſupport, and defend a favorite theory, againſt a more ſucceſsful, and therefore obnoxious rival. So that we muſt not place all the perplexity of diſſenting opinions to the obſcurity of the ſubject; but ſome ſhare of it at leaſt to the obſtinacy of its Profeſſors.

To reconcile every jarring opinion, or to offer new ſolutions of doubts, where ingenious men have already fail'd, are taſks, for which I have no inclination. I therefore purpoſely omit entering into the *Minutiæ* of Anatomy, that I may not be tediouſly prolix, and often unintelligible. And there is the leſs occaſion for this, as the moſt obvious parts of our frame, are generally the chief ſeats of our diſorders; and the principal functions of thoſe ſeveral parts, are pretty well underſtood. For this reaſon, plain and (as far as the Subject will admit,)

mit,) indiſputable deſcriptions are the beſt. Any one may increaſe theſe ideas among Authors, and wade deep in the unpleaſant ſtreams of controverſy at their leiſure.

The books neceſſary to be conſulted on this occaſion, lie in a very narrow compaſs; —*Heiſteri Compendium Anatomicum*, *Munnickius de re Anatomicâ*, and the little Compendium publiſh'd by *Keill*, ſeem to anſwer all the purpoſes of a beginner. *Winſlow*'s Anatomy, wrote in French, and tranſlated by *Douglaſs*, is the minuteſt deſcription of parts that can well be penn'd; but it is for that reaſon, the moſt unentertaining, and certainly not fit for a beginner. Beſides that it has none of the Phyſiology, which properly interſperſed, greatly relieves the nauſeous Satiety of bare deſcriptions: On this account *Drake*'s Anatomy is not unuſeful.

I think the principal Uſe of Plates, is to expreſs ſuch appearances, as cannot be ſeen without great preparation, and very good glaſſes; and even then not underſtood, unleſs minutely, and frequently examin'd; or ſuch as rarely fall into a courſe of Lectures. And therefore the appearance of *Fœtuſes* from the firſt impregnation of the *Ovum*, gra-

gradually through every ſtage of increaſe, till it becomes ready for excluſion, as publiſh'd by *Malphigi*; the gradation of fœtal bones by *Kerckringius*; and the appearance of an impregnated *Uterus*, with an almoſt nine months *fœtus* incloſed, as the ingenious Dr. *Hunter* has been long preparing for the preſs; theſe, or ſuch as theſe are well worth conſulting. In general, there is too much attention paid to the beauty of Plates; which while it adds to the expence, takes off from the improvement. *Veſalius* is among the firſt, who gave elegant repreſentations of the parts of the body; though probably their being deſign'd by *Titian*, is a miſtake. However, the three principal Authors in this way, and which are the moſt eaſily met with, are *Euſtachius*, *Cowper*, and *Albinus*.

If we attend to the deſcription given of Man's body by Authors, we ſhall find it debaſed to a level with the beaſts by ſome, and exalted into ſomething more than human by others: Whereas the truth is remov'd from both extremes. It would ſeem, that the ſame cauſe which gave riſe to the great number of Gods, gave origin to the high opinion of the nature of man. To

the heathens, inexplicable was the doctrine of all perfection centring in one Being; they therefore divided them into parts, and aſſign'd to each its Patron. Whence ſprung the God of Wiſdom, Eloquence, Valour, *&c.* Agreeable to the confined notions of this their ſupreme *Jupiter*, they judged the formation of Man, a taſk too hard for him alone, and therefore kindly aſſigned him the joint aſſiſtance of the other Gods. Each was to form his part; and more particularly to preſide over that part when form'd; to which *Homer* is ſuppoſed to allude in that much canvaſs'd ſimile of *Agamemnon*, when compar'd to *Jove*, *Mars*, and *Neptune*. Iliad. B. ver. 477.

As Heathens thought their *Jupiter* incapable of forming Man, the Aſtrologers think the Deity incapable of preſerving him: which taſk they divide equally among the twelve ſigns of the Zodiack; but which, by providing for but one part of the body at once, ſeems a very whimſical, and imperfect kind of Providence.

The Philoſophers labour hard to find all the beauties of nature in Man's body; making him as it were, an Epitome, or a kind of analogous repreſentation of every thing

thing that is beautiful in the creation. The Sun, and Man's Heart; the Ocean, and his Blood; with other equally far-fetch'd compariſons, are adopted to make out this magnificent aſſertion. The Harmony obſervable in all the parts of the material world, gave occaſion to its being denominated Κοσμος· And a no leſs ſimilar harmony among all the parts of man, might juſtly give origin to the term applied to him, of Μικροκοσμος· which ſeems a more plauſible Etymology, than any that can be drawn from labour'd, and fanciful compariſons between the two.

But there have been on the other hand a ſet of Cynic Philoſophers, to whom Man's body appears a dungeon, a priſon, a hell, in ſhort every thing that is truly deplorable. The body (ſay theſe men) is call'd Δεμας, becauſe it fetters and ſhackles the Soul; which though true, is not ſo in the dreadful ſenſe of earthly fetters. The Soul (go on, theſe melancholy complainers) is call'd Ψυχη, becauſe numb'd and froze in its operations by the body. To theſe diſcontented minds there are endleſs imperfections found in Man: they lament, he has no horns, claws, or other offenſive wea-

weapons. In their eyes, every part betrays infirmity: They make him crawl on all fours at his birth; lament his paſſage into the world near the two Cloacæ of the body; and enlarge on what, they call, the prophetic cries of Infancy. Thus oppoſite, and perhaps equally unlike are the pictures which Melancholy or Enthuſiaſm deſign for a repreſentation of human nature.

There have been ſeveral wild conjectures about the ſtandard of man's body, particularly I think we may call ſo, that which ſuppoſes the dimenſions of the Ark, to have been taken from it. The Ark we know was 300 cubits long, 50 broad, and 30 high. To make out the calculation therefore, a man ſhould be ſix times as high as he is broad; ten times as high as he is deep; or the breadth taken from the ſhoulder blades to the Sternum. I need not comment upon the great deviation we find in men, from this plan of proportion. What that is now ſuppoſed to be, or at leaſt, the proportions of the ſeveral parts of the body to be obſerved by Painters and Statuaries, is laid down by *Albert Durer*, in a work firſt publiſh'd in Dutch, then tranſlated into Latin, and publiſh'd at

at *Nuremberg* in the year 1532. And afterwards in French at *Arnheim* in 1614.

Dr. *Grew*, in his *Coſmologia Sacra*, gives us a very elegant and ingenious reaſon, why Man was form'd of the ſize we ſee him, rather than of any other; namely his relation to the reſt of the Creation, which was formed before him. "Had the whole "ſpecies of mankind been gigantic (ſays "he,) Man could not ſo commodiouſly "have been ſupplied with food; for there "would not have been fleſh enough to "ſerve his turn: and had beaſts been made "proportionally bigger, there would not "have been graſs enough for the beaſts: "Boats and ſhipping likewiſe muſt have "been anſwerably bigger; and thus too "big for the rivers, and ſea-coaſts. Nor "would there have been the ſame uſe, and "opportunities for the exerciſe of man's "reaſon; inaſmuch as he would then have "done many things by mere ſtrength, for "which he is now obliged to invent innu-"merable engines: and thus far, man "would have been reaſonable in vain." Nor are his obſervations on the figure of man, leſs juſt or elegant. "He might have "come out of the Creator's hands (ſays he)

"a

" a reaſonable beaſt, or bird: But had he " been a quadruped, his figure would have " wanted that majeſty which is ſuitable " to his dominion over all other creatures: " Or had he been a bird, he would have " been leſs ſociable; for on every appre- " henſion of danger, he would have been " flying to ſome other place; and Man, " inſtead of inhabiting cities, would like " the eagle, have made his neſt in the " rocks."

Upon the whole then, the preſent ſtructure of our bodies, has nothing but what claims our admiration and gratitude: whether we conſider the advantages of an erect poſition, with abilities to diverſify our poſture in every uſeful ſhape; ſo that by the various and extenſive motion of our trunk, and limbs, we can reach every part of our ſurface: Or the functions of animal nature, which however diſagreeably neceſſary, are yet ſo diſpoſed, as to ſhew an indulgence, in what probably was meant to mortify the pride of man: while the vital functions ſeem to require no attention of ours at all, but kindly preſerve our being in general; and ſometimes, it would ſeem, even in ſpite of ourſelves.

To

To give then, by way of concluſion, the outlines of the ſubject, which is explained in a courſe of Lectures. The Body of man, is not improperly term'd a hydraulic machine, whoſe fluids circulate in various, and convenient channels. The Blood, from whence all other ſecretions are made, is ſent into every part of the body by the arteries. Various organs are placed in different parts, to be as ſtrainers for the ſeparation of their reſpective fluids. The Liver, to ſeparate, *Bile*; The Glands of the jaws, and mouth, *Saliva*; The Teſticles, *Semen*; and ſo of the reſt. Such parts of this maſs of fluid, as by their circulation, or from any other cauſes, are become uſeleſs, are ſent out of the body by the kidneys, inteſtines, and numberleſs pores of the ſkin. The remaining blood being return'd to its fountain the heart, through the veins.

The *Being* thus exiſting, muſt be preſerv'd, and its waſting ſubſtance reſtor'd. This is done by conveying food down the *Oeſophagus* into the *Stomach*; by its being properly changed by the digeſting power of the ſtomach, and its fluids: by the chyle then convey'd along the *Meſentery* through

the *Lacteals*, and into the Blood, along the *Thoracic Duct*.

The *Being* thus recruited, muſt have the power to move its limbs for ſelf-preſervation, and to ſhift its place for amuſement or advantage. This it is enabled to do by the wonderful contrivance of the *Muſcles*; whoſe ſtructure we admire, but whoſe action we do not fully comprehend.

The *Being* thus put in motion, and as the Receptacle of the "*divinæ particula auræ*," muſt have inlets of different ſenſations, and a conſcious perception of all things about it. This, as far as depends on corporeal ſubſtances, is effected by the mechaniſm of the *Brain* and *Nerves*, convey'd through the medium of the Organs of Senſe.

But how imperfect would be its enjoyment of theſe ſenſations, was its Joy incapable of utterance? Kindly therefore are we endow'd with *Lungs* to breath, and with organs to modify, and articulate that Breath; and whence we derive the noble, and uſeful Privilege of Speech.

The Parts too, are not only beautifully fram'd, but ſupported and defended in as extraordinary a manner, by the Structure, Diſpoſition, and Mechaniſm of the *Bones*.

And

And we have not only the ſatisfaction of poſſeſſing ſuch a curious frame ourſelves, but have ſuperadded organs for the continuance of our ſpecies, and for the renewing ourſelves in our poſterity. The wonderful proviſion for which in all its branches has puzzled our beſt *Philoſophy* to explain.

Upon the whole then it will appear, that Man's Body may be term'd a Machine; ſuch a one as is worthy of the divine Architect; and which we muſt ever admire, though we may perhaps never compleatly comprehend. Nor let it be alledged to the prejudice of this Study, that ſome functions in our frame are myſterious: for while the minuteneſs of ſome parts elude our reſearch; and the union of our divine part acts upon, and influences the other; we muſt ſometimes ſubmit our reaſon to our faith; and conclude the wiſdom of what is not ſeen, from the harmony and beautiful contrivance of the parts that are ſeen.

Again, we ſhall be convinced of the aſſertion ſo frequently occurring in enquiries, of this Nature, that this machine is ſo contrived, as by ſpontaneous efforts to relieve, and reſtore itſelf from oppreſſion: in conſequence of which the ſagacious *Sydenham*

long ſince declared, "Morbum nihil eſſe aliud, quam naturæ conamen, materiæ morbificæ exterminationem in ægri ſalutem, omni ope molientis." And which power has long been perſonified by the help of *Allegory*, and known by the names of Φυσις, the *Anima*, and *Nature*.

We may alſo hence acquire a tolerable idea of the eſſential import of the terms, *Life* and *Death*. That, Life depends on the circulation being kept up at any rate; and that Death commences from the time when the circulation irrecoverably ſtops. But when that circulation is in its full vigour, and leaves not the minuteſt part unviſited: when all the ſecretions, and excretions are duly, and daily perform'd, then is the vital fluid in full perfection; then will it afford ſuch pure and exhilarating emanations from the ſeat of Senſe, as to compoſe that compendium of ſupremeſt health,

— *Mens ſana in Corpore ſano.*

And laſtly we ſhall ſee, that the exact ſituation which conſtitutes health, differs widely in each individual, as his frame is more or leſs delicate by nature. And that therefore no one ſettled meaſure of abſtinence,

nence, or indulgence; neither Cold Water, nor Tar Water, nor any however faſhionable Medicine of the age, can ſpecifically prevent the attack of Diſeaſe; or for any conſiderable time prevent the approach of Death.—

Such is the Machine propoſed to be explained by Lectures, of which it may (if ever) with propriety be ſaid,

—*Materiem ſuperare Opus.*

FINIS.

BRITISH
14 JY 74
MUSEUM

ERRATA.

p. 6. l. 4. dele he,
p. 9. l. 15. read, *opprobria*,
p. 16. l. 11. read, the cauſes of ſudden death.

Medicina Politica:

OR

REFLECTIONS

ON THE

ART of PHYSIC,

AS

Inſeparably connected with the

PROSPERITY of a STATE.

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M.DCC.LXV.

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ERRATA.

page 14. line 13. *for* inſiduous, *read* inſidious.
p. 15. l. 8. *for* probably, *read* ſucceſsfully.

INTRODUCTION.

IN "a late Enquiry into the ſtructure of the human Body, relative to its ſuppoſed influence on the morals of Mankind," it was attempted to be proved, "that ſuch a ſtructure did not of neceſſity impel, and force men to illicit actions." At the ſame time it was allow'd, that there were certain general tendencies, however varying in *each*, yet generally found in *all*, which led at certain times towards imprudent, or offenſive behaviour: and which, from the intimate connection between our animal, and rational parts, were apt to be influenced by the condition of the body. On this foundation generally have bad actions been excuſed; but this excuſe will be deprived of its palliating power, if any thing can be found capable of removing thoſe indiſpoſitions of the Body, which tend to generate the irregular affections of the Mind.

It is ſuppoſed that a proper attention to ſuch a degree of health, as might generally be expected, and very often obtained,

would contribute to ſo deſirable an end; for that is properly the ſtructure of man. And whatever deviations we knowingly introduce, or accidentally experience, from the deſigned ſtandard of our well-being, is contrary to the deſign of nature: but as arguments that are taken from the happineſs of individuals, are ſeldom found of ſufficient force, to keep men under neceſſary reſtraints in this matter; it is attempted to work upon them by more enlarged conſiderations; to warm them with a zeal that ſeldom fails, the Good, and Proſperity of their Country. By endeavouring to make it appear, that the man who regulates his mind, by a proper treatment of his body, is the Publick's beſt defender, and his Country's trueſt friend.

If the ſingularity of the undertaking ſhall have ſometimes led the Author into ſpeculations of too refin'd a caſt, and he ſhould be thought to have thrown in conjectures on ſome occaſions, where he was expected to have produced the weight of proofs, he truſts to the candor of his readers to excuſe him, on the ſtrength of his good intentions; which are to point out certain probable

bable means, not only of advancing the proſperity of one, but of many kingdoms: and not ſimply to be a friend to neighbours, and fellow-citizens, but to human nature, however extenſively diſperſed.

And indeed he thinks his Obſervations full as concluſive, as thoſe of the ingenious Author of *L'Eſprit des Loix*, who in his Chapter (a) of the Principle of a monarchical government, beſides dividing *Virtue*, (ſomewhat unintelligibly) into a (b) *political*, *moral*, and *religious* kind; looks on the love of our country, the ſacrificing private affections to public utility; and every diſpoſition, that gives dignity to a character,

(a) Dans les Monarchies, la politique fait faire les grandes choſes, avec le moins de *Vertu* qu'elle peut.

L'Etat ſubſiſte independamment de l'Amour pour la Patrie, du deſir de la vraie gloire, du renoncement à ſoi-même, du ſacrifice de ſes plus chers interets, et de toutes ces vertus heroiques, que nous trouvons dans les Anciens, et dont nous avons ſeulement entendu parler. Les Loix y tiennent la place de toutes ces vertus dont on n'a aucun beſoin.

(b) Je parle ici de la *Vertu politique*, qui eſt la Vertu morale dans le ſens qu'elle ſe dirige au Biên general; fort peu de Vertus morales particulieres; et point du tout de cette vertu qui a du rapport aux Verités revélées. *L'Eſprit des Loix*. Tom. 1mier Liv. 3eme. Chap. 5eme.

or merits the reward of public approbation, as not at all neceſſary, and indeed, rather detrimental, to the particular mode of government he is conſidering.

Now on the contrary, the Author of the following ſheets cannot but be of opinion, that an attention to every private, and public duty, whether of moral or religious obligation, has a tendency to promote the happineſs of *every* form of *government:* and that therefore he is pointing out a probable ſource of public good, by ſhewing how ſome of the affections may be ſo happily regulated, as to obviate the diffuſive miſchiefs of which they are capable, when impetuous, and under no controul.

He thinks the following Reflections too are no improper ſupplement to the ſubject of his late *Enquiry*; and ſome of them would have been inſerted there, but for want of room: That the two books together make up one ſingle plan, on which men might ſafely found their happineſs; whether man be conſider'd in his private capacity as an *Individual*, or in his public relation, to the *Body Politic*.

Medi-

Medicina Politica:

OR

REFLECTIONS

ON THE

ART of PHYSICK, &c.

CHAP. I.

A general View of the Subject.

WE learn from authentic records of early hiſtory, that conſiderable honors, and very exemplary rewards were conferr'd on the Profeſſors of medical ſcience. *Æſculapius*, *Hippocrates*, and many more might be quoted in ſupport of the truth of this aſſertion. It would ſeem that they thought no recompenſe could be too great for thoſe, who ſaved a father, a child, a patriot, or a friend. If ſelf-love ſhould be ſaid to have had a principal hand in this grateful profuſion of reward, the obſerva-

tion

tion is not without probability. But we likewiſe learn, and from authority of an equal date, that the Art itſelf was held in high eſtimation; as being the reſult of laborious, and painful reſearches, for the benefit of human Nature.

Through a long ſucceſſion of Ages, the Profeſſion has undergone a diſagreeable variety of changes; influencing to a greater, or leſs degree its eſtimation in the eyes of the public. For as ſtates and empires have their riſe and fall, as Rulers change and deviate from the principles of their predeceſſors; ſo at different periods have Phyſicians aroſe, who from ignorance, ſuperſtition, enthuſiaſm, or affectation, have brought confuſion, and diſcredit on the art of healing. Not that to bring back medicine to its original principles, (however loud the name of *Hippocrates*, has deſervedly ſounded) would be to reſtore it to real purity: for the experience of later ages, has learned to correct many errors, that obſcured the ancient theories; and extenſive navigation has introduced much more efficacious, and at the ſame time leſs dangerous medicines, into modern practice.

The

The diſcovery of the circulation, like that of the longitude, teaches us how to avoid the rocks, and quickſands on which the ancients ſo often ſplit. Too much diffidence on the one hand, and too much temerity on the other, were the two fatal extremes of the ancient phlebotomy. The capital Medicines even of later times, were many of them little leſs compounded, than the *Mithridate*; of which the very ingenious Author of the *Anti-theriaca* elegantly obſerves, " that it reſembles the numerous, " undiſciplin'd forces of a barbarous King; " made up of a diſſonant crowd, collected " from different countries, mighty in ap- " pearance, but in reality an ineffective " multitude, that only hinder one another." A very ſtriking picture of ſuch farraginous Compoſitions, and applicable to many, ſtill retain'd *abroad*.

Under theſe regulations, the Science in queſtion is allowed to be neceſſary, and uſually beneficial to mankind. But this general commendation of it, does not ſeem calculated, ſufficiently to defend it from the malevolent attacks of unreaſonable men. And indeed there has never been (as far as

I know,) a ſufficient enquiry made, how far the advantages of Medicine can reach; or (which is the ſame thing) what are all the poſſible bleſſings we derive from Health. Every one will be ready here immediately to exclaim, That the value of health is perfectly underſtood; that the moſt ignorant have at ſome time or other experienced the loſs of it; that without it, life is ſcarce a bleſſing; and the good things of life without it, become inſipid. In this light it is acknowledged that Health is underſtood by all; and this as far as it goes, is a fair repreſentation. But it is propoſed in the following Sheets to examine, whether we may not extend the influence of this ſalutary bleſſing, conſiderably farther; ſo as to make the well-being, proſperity, and ſtability of *Empires*, greatly dependent on the health of *Individuals:* and if this can be made out, then that Study muſt be deemed of the utmoſt importance, which thus influences (as it were) the Actions of a *Univerſe*. And its importance thus once eſtabliſh'd, the ſubject will naturally lead us on to examine, what flaws are to be found in the conduct, and what methods are likely to extend, the benefit of *Phyſic*.

Now

Now the witty, and ſevere ſarcaſms that have been ſo frequently employ'd againſt the practice of Phyſic, cannot be brought to diſcountenance the preſent Enquiry. Were there indeed exiſting ſuch men, or nations, as never knew the feelings of pain, or diſeaſe; the introducing of medicines into ſuch conſtitutions, would undoubtedly introduce a ſeries of both; and the remedy be more properly the diſtemper. But in what happy land ſuch Beings exiſt, as are ever exempt from the baleful viciſſitudes of Heat and Cold, Moiſture and Drought; from internal Paſſions and external Violence; from Errors of Judgement, and Exceſs of Indulgence, is incumbent on ſuch Scoffers to ſhew. Theſe Obſervations are calculated for the World *as it is*; not for a primæval *Paradiſe*, or a fictitious *Utopia*.

It will readily be granted me, and therefore need but curſorily be hinted, that health, and ſtrength, are as neceſſary to execute, as ſound reaſon, and ſober judgement to plan ſchemes for the benefit of the community. That the Spirit and Robuſtneſs of individuals, are literally the Strength, as numbers are the Riches of a State. And

that a mind pining under real, or but imaginary misfortunes, will ſcarce look abroad in domeſtic troubles, or lend a hand to ſave the national ſhip. And ſhould there be truth in obſervations like theſe, then every thing that promotes, or preſerves health; that procures ſtrength and robuſtneſs of Body; greatneſs and fortitude of Soul; that regulates the affections, and ſubdues the corruptions of our nature, muſt neceſſarily be the Object of national concern, and the Study that promotes it, a benefit to the *Public*.

There are ſuch various ways by which the manners, and conduct of Individuals, may be warped from their original rectitude, ſo as to introduce confuſion into a ſtate, that to purſue them all through their utmoſt extent, would be almoſt an endleſs undertaking; but we have this conſolation on our ſide, that ſuch a taſk is unneceſſary. If Evils can be traced from principles into action; a variety of combination of them, may eaſily be foreſeen, to give variety and vigour to their effects. The perſons on whom, the place where, and the time when, it acts, will uſually account for every kind

of appearance it puts on. And in ſome ſuch comprehenſive form as this, it is imagined the propoſed Enquiry may be made.

But there is one general Obſervation neceſſary to be premiſed, as it affects every part of the Argument; namely, that it is inconſiſtent with the nature of Man, to be totally unintereſted in what paſſes in the world around him. A ſingle link diſcontinued at both ends, was never known in the *chain* of *nature*. Nor is the reaſon at all difficult to be aſſigned. Man is not *God*, a ſelf-exiſtent, independent being, without parts, or paſſions: Man therefore muſt be connected with his own rank of Beings; and they of conſequence with him; and then how can it be aſſerted with any degree of reaſon, that it is of no importance to others, how, and in what manner a Man behaves by himſelf, ſince others muſt be liable to the conſequence of his actions, though they are not perhaps witneſſes of the actions themſelves? And in this ſenſe an idle Man may be ſaid to do miſchief; and a recluſe, prove the efficient cauſe of a popular tumult.

But negative Virtues if not productive of Evil, are as little calculated to be produc-

tive of good. It is not ſufficient to diſcharge my duty to my neighbour, that I did not actually *direct* the Knife, which it was once in my power to have *wreſted* from the *Murtherer's* hand. The retirement of *Achilles* from the Army of the *Greeks* when wanted on the ſcene of Action, though it might ſooth his own reſentful diſpoſition, was prejudicial to the public cauſe. It is not therefore, nor ever can be abſolutely inſignificant to the welfare of ſociety, what part an Individual is pleaſed to act.

The experience of all hiſtory may be brought to ſupport a ſimilar method of reaſoning. Thus we find the founders of Empires, and the moſt celebrated among the Lawgivers, laying down rules, and often very ſtrict ones, for the bodily, and mental advantages of thoſe, who were one day to be called to the management of the State; and providing the ſame precautionary regulations to ſecure the due obedience of the *Subject*; inſomuch as not to truſt the partial fondneſs of a parent, with the power of miſconducting the education of his Child.

It is admitted then (to bring our reaſoning nearer to the point in hand) that the health, and hardineſs of Individuals is one deſirable circumſtance in a State. It is not neceſſary to enquire minutely into the efficient cauſes of *Courage*. We know it may be a tranſient quality, vaniſhing with the precarious circumſtance that gave it birth. It is eaſy to account for the change of that fellow's conduct, who fairly confeſs'd it by ſaying,

Ibit eo quo vis qui Zonam perdidit —.

And we read of a ſingular, and perhaps ſingle inſtance, where bodily Sufferings were the parent of artificial fortitude, by inciting to deſpair; and where Cowardice ever after was the conſequence of a cure. But the aſſertion remains unſhaken by ſuch inſtances, while there are ſo many painful labours both in the Cabinet, and Field; and while it requires as well fortitude of Conſtitution, as vivacity of Thought, to plan judiciouſly, and execute ſucceſsfully the various ſchemes that are neceſſary in a ſtate.

CHAP.

CHAP. II.

Of Sobriety and Temperance.

PERHAPS *Sobriety* and *Temperance* may be deemed the Guardian Angels, that watch over the welfare of a State. But it may be thought as impoſſible to ſecure theſe Bleſſings, as for Men to be transformed into Angels on earth. And it may appear very abſurd to ſuppoſe, that *Medicine* is capable of contributing any thing more towards it, than by obviating the ill effects of an oppoſite practice. But Conſtitutions may be partially changed, or harden'd againſt the inſiduous attack. The properties of deſtructive liquors, may be greatly changed, and ſometimes even improved into ſalutary ones. What is ſaid of the fierceſt of the brute creation, by ſome of the writers on natural hiſtory, is indiſputably true of Medicines taken from the mineral kingdoms; namely that the moſt virulent compoſitions among them, may be corrected into uſe, and even reduced to a ſtate of abſolute inſipidity. But there is a celebrated vegetable, an Indian Root, which when firſt extracted from

from the earth is full of deadly poiſon; of which however properly managed the Inhabitants afterwards make all their bread. And the ſymptoms that uſually follow on the eating of certain noxious plants, are ſo exactly ſimilar to thoſe of intoxication, as to make it not improbable, that the ſame remedies might probably be employ'd for both. Medical cautions, and precepts have been advanced, in order to obviate the miſchiefs of too plentiful Ingurgitation; but I think when they affect only the offending party, he ought to ſuffer them in all their painful conſequences. However I will give an Inſtance or two, relative to uſeful cautions on this head, as a pledge for the poſſibility of more; and it ſhall be referr'd to private experience, whether they are deſtitute of foundation; namely, that Liquor acts in general, with a quicker inebriating force on blood when heated; whether that heat ariſes from the temperature of the air, the force of exerciſe, or the lively ſallies of noiſy mirth. And that the free uſe of ſuch liquors, have a contrary effect to what was deſign'd, by diſordering, inſtead of raiſing the ſpirits depreſs'd by *Grief*. An obſervation

tion which is very much to be attended to on this occaſion: as many unfortunate perſons have both ruined their reputation, and health, and even ſometimes broke in on the happineſs of the public, by this inadequate method of ſeeking *eaſe*.

CHAP.

CHAP. III.

Of Pity and Compaſſion.

PITY and *Compaſſion* will ſurely be allowed me, to be uſeful paſſions in the human breaſt. They throw a light of comfort on obſcure diſtreſs, and gild over the gloomy manſions of Sorrow. But how ſhall we obtain ſuch deſirable diſpoſitions; how plant them in the human heart? Not ſurely by Medicine it will be ſaid, but by the authoritative voice of Religion; by the animating example of the Benevolent, by the experience of thoſe, who have taſted what it is, to be a father to the fatherleſs; a friend to the widow; a patron of the afflicted, in their moſt aggravated ſufferings; and it may be thought that from powers ſo great as theſe, every deſirable degree of ſucceſs muſt follow. It muſt, it would follow; was Man but left to his natural biaſs. For I aſſert, becauſe I firmly believe, that the ſeeds of Pity and Compaſſion, have been deſignedly ſcatter'd thicker, than perhaps thoſe of any other pleaſing propenſity of the human heart. When Poets or Hiſtorians are repreſenting ſome unnatural behaviour,

which contradicts the eſtabliſh'd maxims by which human nature ſhould in thoſe circumſtances have acted; how plainly do they inſinuate the truth in queſtion, by having recourſe to ſuch extraordinary expediencies to bring their Heroes off. Then it is we hear of *Marpeſian Rocks*, *Hyrcanian Tygers*, and the bloody nipple of a *Nero's nurſe*. One of them has expreſsly own'd, and elegantly deſcribed, what uncorrupted nature ſhould be,

——————— *Molliſſima corda*
Humano generi dare ſe Natura fatetur
Quæ lacrymas dedit. Hæc noſtri pars optima
ſenſus.

The aſſiſtance then that *Medicine* muſt give on this occaſion, is to deſtroy the acquired propenſities, that inflame to an oppoſite behaviour: a behaviour founded in pride or paſſion, ariſing it may be from reiterated fullneſs, provoking to peeviſhneſs, and not allowing a proper attention to human ſufferings. Whether thoſe ſufferings ariſe from the calls of importunate hunger, or from the complicated miſeries that may overtake even the induſtrious poor. Thoſe uſeful members of every ſtate, to whoſe labours

bours we owe not only our houſes and cloathing, but in ſome degree alſo, our *daily bread.* What medical treatment might here be neceſſary is apparent from the very nature of the Argument, and might be inforced by a higher authority, and from very awful conſiderations: but that to thoſe who reflect at all, it can never be neceſſary; and eſpecially in an age, when *Charity*, in its utmoſt extent, is the characteriſtic ornament of the *Britiſh Nation.*

CHAP. IV.

Of Ambition, Pride, Cruelty, &c.

INNOCENCE, Content and *Health,* are allowed to be the principal ſupports of human happineſs; as the contrary conditions are of human miſery. But they are not ſuch only in a ſingle, and abſtracted, but in an extenſive, and univerſal manner. For that the *Individual* ſhould feel comfort, from whatever can adminiſter to its own private ſatisfaction, and convenience, is agreeable to the ſtricteſt laws of nature. But Man may be conſider'd in a higher light, may be placed in a fairer and more amiable view; as having in him ſomething ſo very active, ſomething of ſo generous, and communicative a diſpoſition, that he ſeems to think it an abſolute debt he owes to others, to let them into a participation of *his* happineſs; and on the contrary that he has a claim, if occaſion be, to call on others to partake of *his* ſorrows. And hence it is, that the ſatisfied, and contented mind, overflows and refreſhes all around it. The Neighbourhood partakes of the pleaſing ſenſation, readily catching, and eagerly com-

communicating the benevolent diſpoſition. While *Torture*, and *Anxiety* breed private *repinings*; and diſſatisfied *Murmurers*, public *diſcontent*.

Some irregular motions, ſome internal diſtemperature, working through the maſs of humours, and ſpreading itſelf on the Countenance of thoſe about him, gave birth to the jealouſy, and force to the ſuſpicions, of (in general) a too *confident Cæſar*. For he exclaims —

Let me have Men about me that are fat,
Sleek-headed Men, and ſuch as ſleep o'nights.
Yon CASSIUS *hath a lean and hungry look,*
He thinks too much — ſuch Men are dangerous.

And in another place,
Such men as he be never at heart's eaſe.

Let a man brood *in private* over his fancied diſtreſſes, and weigh them in the partial ballance of pride, and ſelf-ſufficiency, and there will be little more left, (after what he keeps to torment *himſelf* with) but a few remains of peeviſh paſſion, for his more immediate dependents. But let him tell, as he will be inclin'd, and ſpread abroad as he

will be apt enough to do, the private Hiſtory of his wrongs, and ſufferings; and he will by degrees obtain a degree of credit, beyond his warmeſt hopes; and kindle a flame perhaps too fierce at laſt, for his ſincereſt endeavours to extinguiſh. And if this be (as ſure it is) no exaggerated picture of human infirmities, then may it be of more importance, than perhaps at firſt ſight was ſuſpected, to watch over whatever miſmanagement of ourſelves, or others, can invite or entertain the *malignant paſſions*.

But what force will theſe reflections not derive, from applying them to the *illuſtriouſly* (I had almoſt ſaid) the *reputably wicked?* for it is ſuſpected, that ſome of the moſt famous ſcourges of Mankind, whether a *Xerxes*, an *Alexander*, or any other *Hero* of a ſimilar ſtamp, might have occaſionally been called off from their deſtructive Amuſements, by ſome judicious kind of medical treatment. If *Anger* is allow'd to be a ſhort degree of madneſs, why ſhould it not be treated in a ſimilar manner? And what is *Ambition*, but a more protracted paroxyſm, of an extenſively miſchievous *Inſanity?* And perhaps to cure *Ambition* would

would be as public a benefit, as to find remedies for the greateſt tortures that afflict the Body: for if it is not allowed to be a *diſeaſe* itſelf; it becomes the cauſe of very great ones to the ſubjects of its power.

But it is not meant, by quoting a *Xerxes* or an *Alexander*, to limit ambition to gilded domes, or ſtately palaces. It were happy for the public, could the infection be ſo confin'd. But it is apt to attack people of every rank, and by breaking in upon a regular, and neceſſary ſubordination, to be the parent of confuſion in *Societies*. It impoſes on itſelf, and others, under deceitful appearances and by improper, and falſe appellations; for ſourneſs and ill-nature are but diſappointed ambition, at leaſt in the greater part of Mankind. Too good an opinion of ourſelves, and too indifferent a one of others, are the fruitful parents of this troubleſome affection: and could we reſtrain the reſtleſs blood, and calm the irregular ſallies of the Spirits, we might hope to expel ill-nature, peeviſhneſs, and diſcontent, from their reſidence in the human breaſt.

Some farther light may be thrown on the ſubject before us, by obſervations derived from the ſource of impartial Hiſtory; which warrants us to aſſert, that *bodily pains* have begun, and often fatally encreaſed, ſomen atural tendencies of a degenerate mind, to deeds of horror and publick confuſion. But take thoſe degenerate minds in their infant tendencies, and ſpare them, if it may be, this acquired malignity, and what benefits ſhall we ſay this attention has conferr'd on *them*; or what bleſſings ſhall we not ſay, it has, or may perhaps have derived on *Millions?* Examples I am afraid might be drawn from *Engliſh*, as well as *Roman* Hiſtory, in ſupport of ſuch melancholy truths. And from all which I am authorized to conclude, that a proper, and occaſional treatment, though but of one Individual, may from the nature of circumſtances, prove the means of preventing ſuch unexpected and dreadful conſequences, as would ſeem improbable to any other experience, but that of a world like ours, loaded with the weight of exorbitant offences, and fill'd with ſo many inſtances of unnatural *Cruelty*.

CHAP.

CHAP. V.

Of Suicide.

A Nation ſuffers by the ſucceſs of even its own victorious forces — for the ſword muſt *ſlay:* by the peaceable death of Subjects in their beds at home — for diſeaſes muſt *kill:* by the execution of the laws on malefactors — for crimes muſt be *puniſhed.* But there are a ſet of ſelf-deluded, unhappy mortals, who have found out a way, without any ſuch apparent neceſſity, to rob the State of a Subject; their dependants of a Patron; Religion of its honour; and their Creator of his undoubted right; to diſpoſe of the workmanſhip of his own hands.

There is ſomething ſo complicated in the crime of the ſelf-murderer, that it would furniſh matter for a treatiſe by itſelf; or to ſpeak more properly, it has furniſh'd matter for the tongues, and pens, of ſome of the ableſt, and beſt of Men: yet I fear without ſo good, and deſirable an effect as muſt ſincerely be wiſh'd for by all, but the unhappy deſigners of ſo black a crime.

We read of a Nation, who were unprovided with laws, for the puniſhment of thoſe who ſhould deſtroy a parent; and who alledged in excuſe when it was objected to them as a neglect, that they looked upon ſuch a crime, as *impoſſible*. With much greater reaſon might we, at this time of day, in a kingdom bleſs'd with plenty, under a Religion void of ſuperſtition, and a Government which makes the happineſs of each Individual its conſtant care, think that *ſelf-murder* could never take place. And the rather, becauſe in countries, where ſo many bleſſings do not center, the crime is ſo very rarely committed. And indeed we ourſelves prove, how amazing a fact we think it, by having almoſt laid it down as a general rule, to refer ſuch a behaviour to the influence of *Lunacy*. Which whether we do properly or not, I will not ſtay to enquire; but avail myſelf of it, to the preſent purpoſe, by conſidering it as implying, that proper care might have been taken, and probably would have prevented things coming to ſuch a deſperate iſſue. For men are generally led by previous, and gentle ſteps, to crimes of an enormous dye. And if we chuſe to conſider

der the fact, as the conſequence of *Inſanity*, we ſhould do well in time to remove, whatever tends to bring on ſuch a melancholy diſpoſition. And in fact, whether it be from Pride, Diſappointment, or Deſpair, if no rational methods are uſed, to curb ſuch dangerous paſſions, the Blood and Spirits muſt ſink under the unremitting oppreſſion, and deſert the poſt, they might have maintain'd, for the ſecurity of the Man.

If there are ſituations, and circumſtances, where the precept of the *Philoſopher* can do more than the preſcription of the *Phyſician*, by all means apply what help you may; but at all events the Body muſt be brought into better order, before the Mind is at liberty to purſue its natural biaſs; a biaſs ever tending to the defence of the Body; and abhorring a violent ſeparation from it. And this in ordinary circumſtances is often brought about, by ſuch a degree of exerciſe, and ſuch a choice of company, as haſtens the circulation into ſalutary briſkneſs; by ſuch inward applications, as tend to thin the viſcid blood and reſolve obſtructions, and by every method that tends to make the Body a comfortable companion, and rational auxiliary to the Soul.

And this would in general operate as we could wiſh, on ſuch critical occaſions: or at leaſt would contribute no inconſiderable ſhare toward the calling back a diſſatisfied, and deſponding mind, from venturing on the verge of that precipice of *horror*, from whence one ſtep farther plunges — into *Eternity's Abyſs*.

CHAP.

CHAP. VI.

Of Religion.

IT may poſſibly ſeem ſtrange, and at firſt ſight perhaps give offence, to have *Religion* introduced on this occaſion; eſpecially with a deſign of ſhewing that it may be influenced by, and is in ſome degree dependant on, the power of *Medicine*. Is it not, may ſome haſty reader be apt to ſay, the acknowledged province of Religion, becauſe derived from Divine authority, to regulate by its own power the unruly paſſions; to ſubdue innate corruptions, and to bring the Body, and its offences into proper ſubjection? And if ſo, is not the order of things here inverted; the cauſe miſtaken for the effect; if not occaſion given to draw a dangerous inference; that at this rate *Religion* may come to be proved the ſame with *Conſtitution?* To obviate ſuch unwarrantable, and undeſigned conſequences, and to render the propoſition not improbable, let it be remarked in the firſt place, that by Religion here, is not meant only the aſſent which the mind gives to divine truths; but the actual complying with whatever is command-

manded, and abſtaining from whatever is forbidden, eſpecially when it contradicts our warmeſt inclinations. And in what manner can ſuch a victory be ever obtained, if the Body is not at leaſt as tractable as the mind? But many Arguments may be brought to favour the aſſertion even in the firſt inſtance. Thus no reſolutions however ſtrong, or reward, however conſiderable, could make that Man alert, or even keep himſelf awake, who had taken down a ſtrong opiate, inſtead of ſomething to recruit his Spirits; nor any Arguments of Religion make a Man overpowered with drink, or inflam'd with rage, to be in an inſtant ſober, rational and calm; to liſten with attention, or to obey with alacrity, whatever was propoſed as the exact, and proper rule of his actions. Nothing leſs than a miraculous influence would here be neceſſary, which is entirely out of the queſtion. I am only hinting at the ordinary, and eſtabliſhed methods, by which truths are offer'd to the underſtanding; and by which mankind, in their impartial intervals, are readily brought to compliance. I ſay impartial intervals; inaſmuch as too great a portion of our active life, leans to a biaſs prejudicial to our true intereſt.

But I am warranted from the higheſt of all Authorities, no leſs than that of the ſacred Scriptures, to aſſert the neceſſity of a proper diſpoſition of the *Man*, to procure a ſerious belief, and conſcientious practice of the extenſive duties of the *Chriſtian*. I am aware of a ſolution of this, from a different power, the power of *Grace* in our Hearts. I ſuppoſe the meaning of this expreſſion univerſally underſtood; and I admit the awful truth in its utmoſt latitude. But this will rather confirm, than any way invalidate my reaſoning. For it is apparent, that the precepts "not to be full of wine wherein is "exceſs;" not to be angry overmuch;" "to abſtain from fleſhly luſts," &c. can no other ways be underſtood of ſuch high importance, ſo fatal to Man's everlaſting welfare, but as they exclude while indulged the poſſibility of admitting ſerious, and ſalutary reflections; or if it were poſſible to admit them in ſuch moments of diſſipation, of improving them to the important purpoſes for which they were graciouſly deſigned. And in either caſe, as far as the preſent reaſoning goes, Religion feels itſelf at a loſs, how to proceed for the ſafety of the Man.

But

But unfortunately it is not neceſſary to take up the ſubject in its moſt aggravated ſtate. For let Man be view'd in a much cooler, and more familiar path of life; and ſtill we ſhall have too much reaſon to ſuſpect, that his deviations from rectitude of ſentiment, and conduct, are no other ways the effect of want of Religion, than as he chuſes to keep himſelf in ſuch a conſtant diſſipation of pleaſure, ſuch a diſtraction of buſineſs, or ſuch a ſullenneſs of ſelf-intereſt, as utterly unqualifies him from liſtening to thoſe ſuggeſtions, which are ever at hand to direct him to his trueſt good. But principally diſqualified even in theſe inſtances, from a preter-natural, and noxious change introduced into the animal Oeconomy: inaſmuch as abſtinence from unlawful indulgences; a withdrawing from the fatigue, and hurry of ſervile buſineſs; a bidding adieu to the ſordid ſlavery of an unbounded love of riches, ſets him at liberty to experience the exalted truths, and to ſhare the rapturous pleaſures of Virtue. And then ſuppoſe the Man once more to immerſe his powers in hurry and fatigue, and to give his Body to the exceſſes already mentioned; and he will experience the ſame

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ignorance of intellectual truths, and find the ſame inaptitude to purſue his real advantage.

The hardening of the *Heart* of *Pharaoh*; the making the *Heart* the ſeat of good and evil affections; the breaking of the *Heart* with ſorrow, and the like, however they may partly have a metaphorical meaning, will alſo admit of one, favourable to our preſent purpoſe. For Man is a free agent, becauſe there is a capability in him of attending to the voice of truth, and of walking in the path of duty, and yet it is in his power, ſo to miſmanage himſelf, as to be incapable of doing either the one, or the other. The operations of the mind cannot be duly exerted, but in a proper conſtitution of bodily organs. In death, *not at all*; in ſome diſeaſes *imperfectly*; in the tumult of vicious affections, *improperly*. The chief and moſt important ſeat then of corporeal influence, exerting itſelf againſt the benevolent intentions of the Soul, muſt be the *Blood* with its fountain the *Heart*; and therefore it is not without reaſon made the ſource, or efficient cauſe, of the many miſchiefs the *Body* brings on the *mind*.

A Man may firmly believe all the truths of the Goſpel, acknowledge the propriety, as well as the obligation he is under, to bear with inſults, to forgive injuries, to abſtain at all events from embruing his hands in blood; and yet let this Man be but raiſed to a proper degree of paſſion, and he will dare not only to curſe his *enemy*, but to ſtab his *friend*: and then in the interval of a very few minutes he ſhall ſee, acknowledge, and lament his *crime*; that is, when (as we properly expreſs it) the *heat* of his *paſſion* is over, and the *Man* (that is, his *blood*) is once more cool. Hence in proportion to the readineſs with which ſome conſtitutions are inclin'd to ſudden commotions of the blood beyond others, ariſes the propenſity to more frequent offences; againſt decency and duty. And therefore I hope it is by this time made ſufficiently apparent that the keeping in due temper the fluids, and ſolids of the Body, whether by a prudent attention to the nature, and quantity of our nouriſhment; the times and degrees of our exerciſe; the conſtant, and ſuitable employment of the active powers of the mind; that this I ſay has a natural aptitude to lay us open to the conviction of religious truths,

and to make us pliant to be directed in our behaviour, by its laws. And then (to borrow the words of an admired Author) " to " what a bleſſed harmony would it tune the " world! what order and peace would it " introduce! there would then be no op- " preſſive Governors, or mutinous Subjects: " no unnatural Parents, or contumacious " Children; no idle Shepherds, or ſtraying " Flocks: none of thoſe domeſtic jarrs " which often diſquiet and ſometimes ſub- " vert families. — All would be calm and " ſerene, and give us in reality that *golden* " *age*, of which the Poets did but *dream*."

This may perhaps be thought too great a bleſſing, to ſpring from ſo inconſiderable a ſource, as the feeding on Acorns; ſlaking the thirſt at a cryſtal ſpring; or any other inſtance of *primæval* abſtinence and *ruſtic* ſimplicity. Yet if Poets ſometimes feign, miſrepreſent, or laviſhly adorn their Subject, (and who doubts but that they often do all this) yet whence ſhall we derive the received notion, of a more untainted age of manners; how account for the concurring alluſions of ſo many reputable writers, but from their drawing their moſt intereſting

ſcenes from Nature herſelf, and handing down to us, what they had received from their Predeceſſors, as the repreſentation of the earlier purity of manners?

But if we cannot ſo readily give our aſſent to ſuch propoſitions, becauſe depending on uncertain teſtimony; we may truſt (I preſume) to the ſacred Records; where there are ſufficient tokens of plainneſs of diet, ſimplicity of ornament, and unaffectedneſs of conduct, beyond almoſt conception, or compariſon. And from the ſame Records we learn (when other cuſtoms prevailed) that ſuitable conſequences were as invariably ſeen to ariſe, Rebellion, and every offenſive ſpecies of foul ingratitude, being the returns made to the kindneſs of an indulgent Providence; and fullneſs ever proving the parent of *diſcontent* and *Sin*.

Would it have been thus, if ſuch cauſes did not naturally tend to produce ſuch proportional effects? Would not one miracle more, have been ſuperadded to the repeated, and amazing number, which the favour'd Nation experienced, to have kept it from ſuch groſs offence? But perhaps

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Providence ſaw fit to leave Man to the neceſſary conſequences of actions, the tendencies of which he was endued with ſenſe enough to diſcover, and which he knew it was in his own power to bring on, or avoid.

But the very ceremonies, and rites of *Religion* itſelf, ſeem in ſome countries to have been entirely modell'd, by the propenſities, and diſpoſitions of the Inhabitants. The *Lupanaria* were certainly never inſtituted in honour of *Continence*; nor the combat of *Gladiators* to promote *Pity*. A large and fruitful crop of deteſtable vices would unavoidably ariſe from ſeeds, that were ſo diffuſively ſcatter'd, as were thoſe of unbounded *ſenſuality*, and brutal *ferocity*, in the capital of the *Roman Empire*. So that vicious propenſities, and wicked habits, may not only counteract the benign influence of *Religion*, but even ſometimes give it a total overthrow; and then transfer its name, and give the ſanction of its authority, to the moſt impure and deteſtable *Crimes*.

CONCLUSION.

BUT I haſten in the laſt place to a melancholy conſideration with reſpect to the ſubject of *Health:* which is, that how great ſoever are its bleſſings to the *Individual*, or the *Public*, it ſtands expoſed not only to dangers which cannot be foreſeen; or foreſeen, could not be prevented: but to ſome that are foreſeen, felt, not prevented, but (what is more extraordinary) encouraged. The wiſdom and piety of the Legiſlature recommends the extirpation of *Immorality* as the beſt means to ſecure public, as well as private happineſs; this is the language of the Preſs, the Pulpit, and the Throne. If *Health* then may be deem'd a bleſſing of ſo diffuſive a nature as to affect the *manners*, as well as the *proſperity* of a people, can we help lamenting that *injudicious books*, *miſtaken zeal*, and *pernicious patents* ſhould join their formidable forces to deſtroy ſo great a *Good?*

Ignorance, or *Knavery*, in this arduous profeſſion, is the *Herod* that murders ſuch troops of *Innocents* from two years old, and under, who might reaſonably have been preſumed (at leaſt a conſiderable part of them)

them) to have been formed capable of reaching the proper period, when they might have been an ornament, or defence to their Country. But not only the promiſing bloſſoms, but the ripening fruit of merit, is doom'd to fall by the ſame peſtilential blaſt. So that when the ſword of foreign diſcord is ſheathed by *Peace* abroad; the lives of *Engliſhmen*, are ſtill liable to be deſtroyed by *Poiſon*, at home.

With reſpect to *Books* — can it be ſuppoſed, that three or four preſcriptions, of different, and even oppoſite tendencies, and directed for the ſame diſeaſe, can have any better chance of being applied ſucceſsfully to the reſtoration of Health, than the *Atoms* of *Epicurus* to the conſtruction of a *World?*

But miſchief may be done, where the intent was good. I am afraid this is the caſe with ſome reverend and zealous oppoſers of a cuſtom which has all the arguments in favour of its perfect eſtabliſhment, that a rational theory, and a ſucceſsful practice can ſupply. And in a diſeaſe ſo generally fatal before this invention, as deſervedly to rank it among the ſevereſt ſcourges of Providence.

I know it is pleaded in defence of *patent Medicines*, that they were originally the preſcriptions of eminent practitioners in Phyſic. This perhaps may in part be true. But what will this avail in their defence? No prudent Phyſician preſcribes the ſame remedy to the ſame patient, even in the ſame diſeaſe, if circumſtances materially vary. And change of weather, conſtitution, and the very age of Man, are *conſtantly* introducing ſome *material* changes.

A deſignation of diſeaſes by *general appellations*, is another ſource of fatal errors. Of how extenſive a ſignification is the word *Fever?* From what different cauſes may it ariſe; with what various and even diſcording ſymptoms is it ſometimes attended; and yet how *compendiouſly* is it offer'd to be cured! A Cholic is another of thoſe undiſtinguiſhing names that muſt ever impoſe on the *unwary*; and accordingly, we generally ſee it, among the lower claſs of Mankind particularly, nurſed with every thing *comfortable* and *cordial*; till by adding ſufficient fuel to the internal flame, the Diſeaſe, and the Patient are *conſumed* together. In ſhort, what can be expected, but horrid devaſtation of

Lives,

Lives, where one remedy is conſtantly, and confidently applied for diſorders, differing in every circumſtance, but a *miſapplied* reſemblance of *Names*.

There is indeed a ſet of worthy, and ingenious members of the *Faculty*, who do every thing in their power to ſtand in the breach, and to defend the lives of their Countrymen from ſuch dangerous attacks: who employ the Authority with which they are inveſted as a *College*, in vindicating the genuine honour of *Phyſic*, and preventing the practice of it from being entruſted in deſperate, or deſigning hands. But the evils here complain'd of, are perhaps of too complicated a nature for their power alone to prevent. And indeed ſhould the Public at any time be leſs careful of Life, and Health, than of ſuch imaginary advantages, as without Health, it would be incapable of taſting, there would be no room to hope for a proper reformation, till it aroſe from ſuch a ſenſe of neceſſity, ſuch a painful experience, as it is earneſtly wiſhed ſuch hints as theſe may in ſome meaſure prevent.

Without entering into a thorough examination of what might probably encreaſe the

powers and extend the utility of the art of healing, I ſhall finiſh what I have farther to ſay on this head, at preſent, with a ſingle, but an important Obſervation.

I take it for an indiſputable fact, that without a knowledge of the ſtructure of the Body, every attempt to keep it in Health, to repair its decays, or reſtore it to its priſtine vigour, muſt prove unſucceſsful. And *Medicine*, in ſuch circumſtances, would fall into as great diſgrace as even a *Moliere*, or a *Montaigne* could wiſh. Unſupported by facts, and unenlightened by experience, what could it forbid, foretel, or promiſe on rational, or ſatisfactory grounds? It would then be indeed as conjectural and deluſive, as its warmeſt oppoſers have aſſerted. But if opportunities are not given under the ſanction of Law, for a ſufficient number of Subjects to be diſſected by the numerous Students of Phyſic in this Kingdom, they muſt be obtained at all events. And (if methods have ever been uſed) that offend the decorum due to the dead, or the dignity of the laws of the land, it muſt have ariſen from ſuch cauſes as might well deſerve the ſerious attention of the Legiſlature.

Whe-

Whether the Bodies of all Malefactors *indiſcriminately*, might not after execution be conſigned to ſuch uſes, as well as the Bodies of Murderers, muſt be left to higher powers to determine. Thoſe of the laſt ſort being generally confined to the reſpective neighbourhood in which they ſuffer, makes them not extenſively uſeful; beſides that it is to be hoped that the number of ſuch wretches, will always be comparatively ſmall. Add to this, that the *natural* appearance and diſpoſition of parts, is as neceſſary to be known, as the changes of them introduced by *Diſeaſe*; and if this can be learnt from ſuch as die in *Hoſpitals*; the former will be plainer in thoſe who ſuffer at the *Tree*.

Upon the whole — Whoever would be happy himſelf, or contribute to happineſs in others, muſt guard againſt ſuch attacks upon, and innovations of, his *conſtitution*, as tend to introduce diſquieting and irregular appetites in himſelf, and to extend them (by a kind of unavoidable communication,) to the diſturbance of his *Country*, his *Neighbour*, or his *Friend*.

FINIS.

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